A U M

The real treasure is that laid up through charity and piety, temperance and self-control. The treasure thus hid is secure, and passes not away. Though we leave the fleeting riches of the world, this a man carries with him—a treasure that no wrong of others, and no thief, can steal.—*Nidhikanada-Sutta.*

At the end of life the soul goes forth alone; whereupon only our good deeds befriend us.—*Fo-sho-hing-tsan-king,* v. I, 560.

THEOSOPHY

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REINCARNATIONS IN TIBET*

SO little is known by Europeans of what is going on in Tibet, and even in the more accessible Bhootan, that an Anglo-Indian paper,—one of those which pretend to know, and certainly discuss every blessed subject, whether they really know anything of it or not,—actually came out with the following bit of valuable information:—

"It may not be generally known that the Deb Raja of Bhootan, who died in June last, but whose decease has been kept dark till the present moment, probably to prevent disturbances, is our old and successful opponent of 1864-65 .....

The Bhootan Government consists of a spiritual chief, called the Dhurm Raja, an incarnation of Buddha (?!!) who never dies—and a civil ruler called the Deb Raja in whom is supposed to centre all authority."

A more ignorant assertion could hardly have been made. It may be argued that "Christian" writers believe even less in Buddha's reincarnations than the Buddhists of Ceylon, and, therefore, trouble themselves very little, whether or not they are accurate in their statements. But, in such a case, why touch a subject at all? Large sums are annually spent by Governments to secure old Asiatic manuscripts and learn the truth about old religions and peoples, and it is not showing respect for either science or truth to mislead people interested in them by a flippant and contemptuous treatment of facts.

On the authority of direct information received at our Headquarters we will try to give a more correct view of the situation than has hitherto been had from books. Our informants are firstly—some very learned lamas; secondly—a European gentleman and

* This article was first printed by H. P. Blavatsky in *The Theosophist* for March, 1882.

traveller, who prefers not to give his name; and thirdly—a highly educated young Chinaman, brought up in America, who has since preferred to the luxuries of worldly life and the pleasures of Western civilization, the comparative privations of a religious and contemplative life in Tibet. Both of the two last-named gentlemen are Fellows of our Society, and the latter—our "Celestial" Brother losing, moreover, no opportunity of corresponding with us. A message from him has been just received *via* Darjeeling.

In the present article, it is not much that we will have to say. Beyond contradicting the queer notion of the Bhootanese Dharma Raja being "an incarnation of Buddha," we will only point out a few absurdities, in which some prejudiced writers have indulged.

It certainly was never known—least of all in Tibet—that the spiritual chief of the Bhootanese was "an incarnation of Buddha, who never dies." The "Dug-pa[1] or Red Caps" belong to the old Nyang-na-pa sect, who resisted the religious reform introduced by Tsong-kha-pa between the latter part of the fourteenth and the beginning of the fifteenth centuries. It was only after a lama coming to them from Tibet in the tenth century had converted them from the old Buddhist faith so strongly mixed up with the Bhon practices of the aborigines—into the Shammar sect, that, in opposition to the reformed "Gyelukpas," the Bhootanese set up a regular system of reincarnations. It is not Buddha though, or "Sang-gyas" —as he is called by the Tibetans—who incarnates himself in the Dharma Raja, but quite another personage; one of whom we will speak about later on.

Now what do the Orientalists know of Tibet, its civil administration, and especially its religion and its rites? That, which they have learned from the contradictory, and in every case imperfect statements of a few Roman Catholic monks, and of two or three daring lay travellers, who, ignorant of the language, could scarcely be expected to give us even a bird's-eye view of the country. The missionaries, who introduced themselves in 1719, stealthily into Lhassa,[2] were suffered to remain there but a short time and were finally forcibly expelled from Tibet. The letters of the Jesuits—Desideri, and Johann Grueber, and especially that of Fra della Penna, teem with the greatest absurdities.[3] Certainly as superstitious, and apparently far more so than the ignorant Tibetans themselves, on whom they father every iniquity, one has but to read these letters to recognize in them that spirit of *odium theologicum* felt by every Christian, and especially Catholic missionary for the

[1] The term "Dug-pa" in Tibet is deprecatory. They themselves pronounce it "Dög-pa" from the root to "bind" (religious binders to the old faith); while the paramount sect—the Gyeluk-pa (yellow caps)—and the people, use the word in the sense of "Dug-pa" *mischief*-makers, *sorcerers*. The Bhootanese are generally called Dug-pa throughout Tibet and even in some parts of Northern India.—ED. *The Theosophist.*

[2] Out of twelve Capuchin friars who, under the leadership of Father della Penna, established a mission at Lhassa, nine died shortly after, and only three returned home to tell the tale. (See *Tibet*, by Mr. Clements R. Markham.)

[3] See Appendix to *Narratives of the Mission of George Bogle to Tibet*. By Clements R. Markham, C. B., F. R. S., Trübner & Co., London.—ED. *The Theosophist.*

"heathen" and their creeds; a spirit which blinds one entirely to the sense of justice. And when could have been found any better opportunity to ventilate their monkish ill-humour and vindictiveness than in the matter of Tibet, the very land of mystery, mysticism and seclusion? Beside these few prejudiced "historians," but five more men of Europe ever stepped into Tibet. Of these, three—Bogle, Hamilton and Turner—penetrated no farther than its borderlands; Manning—the only European who is known to have set his foot into Lha-ssa[1]—died without revealing its secrets, for reasons suspected, though never admitted, by his only surviving nephew—a clergyman; and Csömo de Korös, who never went beyond Zanskar, and the lamasery of Phag-dal.[2]

The regular system of the Lamaïc incarnations of "Sang-gyas" (or Buddha) began with Tsong-kha-pa. This reformer is not the incarnation of one of the five celestial Dhyans, or heavenly Buddhas, as is generally supposed, said to have been created by Sakya Muni after he had risen to Nirvana, but that of "Amita," one of the Chinese names for Buddha. The records preserved in the Gön-pa (lamasery) of "Tda-shi Hlum-po" (spelt by the English *Teshu Lumbo*) show that Sang-gyas incarnated himself in Tsong-kha-pa in consequence of the great degradation his doctrines had fallen into. Until then, there had been no other incarnations than those of the five celestial Buddhas and of their Boddhisatwas, each of the former having created (read, overshadowed with his spiritual wisdom) five of the last-named—there were, and now are in all but thirty incarnations—five Dhyans and twenty-five Boddhisatwas. It was because, among many other reforms, Tsong-kha-pa forbade necromancy, (which is practiced to this day with the most disgusting rites, by the Bhöns—the aborigines of Tibet—with whom the Red Caps, or Shammars, had always fraternized) that the latter resisted his authority. This act was followed by a split between the two sects. Separating entirely from the Gyalukpas, the Dugpas (Red Caps)—from the first in a great minority—settled in various parts of Tibet, chiefly its borderlands, and principally in Nepaul and Bhootan. But, while they retained a sort of independence at the monastery of Sakia-Djong, the Tibetan residence of their spiritual (?) chief Gong-sso Rimbo-chay, the Bhootanese have been from their beginning the tributaries and vassals of the Dalaï-Lamas. In his letter to Warren Hastings in 1774, the Tda-shi Lama, who calls the Bhootans "a rude and ignorant race," whose "Deb Rajah is dependent

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[1] We speak of the present century. It is very dubious whether the two missionaries Huc and Gabet ever entered Lha-ssa. The Lamas deny it.—Ed. *The Theosophist.*

[2] We are well aware that the name is generally written *Pugdal,* but it is erroneous to do so. "Pugdal" means nothing, and the Tibetans do not give meaningless names to their sacred buildings. We do not know how Csömo de Korös spells it, but, as in the case of *Pho-ta-la* of Lha-ssa loosely spelt "Potala"—the lamasery of Phäg-dal derives its name from Phag-pa (phäg—eminent in holiness, Buddha-like, spiritual; and *pha-man,* father, the title of "Awalokiteswara," the Boddhisatwa who incarnates himself in the Dalaï Lama of Lha-ssa. The valley of the Ganges where Buddha preached and lived, is also called "Phäg-yul," the holy, spiritual land; the word *phag* coming from the one root—Phä or Phö being the corruption of Fo—(or Buddha) as the Tibetan alphabet contains no letter F.—Ed. *The Theosophist.*

upon the Dalaï-Lama," omits to say that they are also the tributaries of his own State and have been now for over three centuries and a half. The Tda-shi Lamas were always more powerful and more highly considered than the Dalaï-Lamas. The latter are the creation of the Tda-shi Lama, Nabang-Lob-Sang, the sixth incarnation of Tsong-kha-pa—himself an incarnation of Amitabha, or Buddha. This hierarchy was regularly installed at Lha-ssa, but it originated only in the latter half of the seventeenth century.*

In Mr. C. R. Markham's highly interesting work above noticed, the author has gathered every scrap of information that was ever brought to Europe about that *terra incognita.* It contains one passage, which, to our mind, sums up in a few words the erroneous views taken by the Orientalists of Lamaism in general, and of its system of perpetual reincarnation especially. "It was, indeed," it reads, "at about the period of Hiuen-Thsang's journey, that Buddhism first began to find its way into Tibet, both from the direction of China and that of India; but it came in a very different form from that in which it reached Ceylon several centuries earlier. Traditions, metaphysical speculations, and new dogmas, had overlaid the original Scriptures with an enormous collection of more recent revelation. Thus Tibet received a vast body of truth, and could only assimilate a portion for the establishment of popular belief. Since the original Scriptures had been conveyed into Ceylon by the son of Asoka, it had been revealed to the devout Buddhists of India that their Lord had created the five Dhyani or celestial Buddhas, and that each of these had created five Boddhisatwas, or beings in the course of attaining Buddha-hood. The Tibetans took firm hold of this phase of the Buddhistic creed, and their distinctive belief is that the Boddhisatwas continue to remain in existence for the good of mankind by passing through a succession of human beings from the cradle to the grave. This characteristic of their faith was gradually developed, and it was long before it received its present form[1]; but the succession of incarnate Boddhisatwas was the idea towards which the Tibetan mind tended from the first." At the same time,

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* Says Mr. Markham in *Tibet* (p. XVII *Preface*): "Gedun-tubpa, another great reformer, was contemporary with Tsong-kha-pa, having been born in 1339, and dying in 1474" (having thus lived 135 years). He built the monastery at Teshu Lumbo (Tda-shi Hlum-po) in 1445, and it was in the person of this perfect Lama, as he was called, that the system of perpetual incarnation commenced. He was himself the incarnation of Boddhisatwa Padma Pani and on his death he relinquished the attainment of Buddhahood that he might be born again and again for the benefit of mankind. . . . When he died, his successor was found as an infant by the possession of certain divine marks.

[1] Its "present" is its *earliest* form, as we will try to show further on. A correct analysis of any religion viewed but from its popular aspect, becomes impossible—least of all Lamaism, or esoteric Buddhism as disfigured by the untutored imaginative fervour of the populace. There is a vaster difference between the "Lamaism" of the learned classes of the clergy and the ignorant masss of their parishioners, than there is between the Christianity of a Bishop Berkeley and that of a modern Irish peasant. Hitherto Orientalists have made themselves superficially acquainted but with the beliefs and rites of popular Buddhism in Tibet, chiefly through the distorting glasses of missionaries which throw out of focus every religion but their own. The same course has been foliowed in respect to Sinhalese Buddhism, the missionaries having, as Col. Olcott observes in the too brief Preface to his *Buddhist Catechism,* for many years been taunting the Sinhalese with the "puerility and absurdity of their religion" when, in point of fact, what they speak of is not orthodox Buddhism at all. Buddhist folklore and fairy stories are the accretions of twenty-six centuries.—ED. *The Theosophist.*

as Max Müller says:—"The most important element of the Buddhist reform has always been its social and moral code, not its metaphysical theories. That moral code, taken by itself, is one of the most perfect which the world has ever known; and it was this blessing that the introduction of Buddhism brought into Tibet." (p. XIV., *Introduction.*)

The "blessing" has remained and spread all over the country, there being no kinder, purer-minded, more simple or sin-fearing nation than the Tibetans, missionary slanders notwithstanding.[1] But yet, for all that, the popular Lamaism, when compared with the real esoteric, or Arahat Buddhism of Tibet, offers a contrast as great as the snow trodden along a road in the valley, to the pure and undefiled mass which glitters on the top of a high mountain peak.[2] A few of such mistaken notions about the latter, we will now endeavour to correct as far as it is compatible to do so.

Before it can be clearly shown how the Bhootanese were forcibly brought into subjection, and their Dharma Raja made to accept the "incarnations" only after these had been examined into, and recognized at Lha-ssa, we have to throw a retrospective glance at the state of the Tibetan religion during the seven centuries which preceded the reform. As said before, a Lama had come to Bhootan from Kam,—that province which had always been the stronghold and the hot-bed of the "Shammar" or Bhön rites,[3]—between the ninth and tenth centuries, and had converted them into what he called Buddhism. But in those days, the pure religion of Sakya Muni had already commenced degenerating into that Lamaism, or rather fetichism, against which four centuries later, Tsong-kha-pa arose with all his might. Though three centuries had only passed since Tibet had been converted (with the exception of a handful of Shammars and Bhöns), yet esoteric Buddhism had crept far earlier into the country. It had begun superseding the ancient popular rites ever since the time when the Brahmins of India, getting again the upper hand over Asoka's Buddhism, were silently preparing to oppose it, an opposition which culminated in their finally and entirely driving the new faith out of the country. The brotherhood or community of the ascetics known as the *Byang-tsiub*—the "Accom-

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[1] The reader has but to compare in Mr. Markham's *Tibet* the warm, impartial and frank praises bestowed by Bogle and Turner on the Tibetan character and moral standing and the enthusiastic eulogies of Thomas Manning to the address of the Dalaï-Lama and his people, with the three letters of the three Jesuits in the *Appendix,* to enable himself to form a decisive opinion. While the former three gentlemen, impartial narrators, having no object to distort truth, hardly find sufficient adjectives to express their satisfaction with the Tibetans, the three "men of God" pick no better terms for the Dalaï-Lamas and the Tibetans than "their devilish *God the Father*" . . . "vindictive devils" . . . "fiends who know how to dissemble," who are "cowardly, arrogant, and proud" . . . "dirty and immoral," &c., &c., &c., all in the same strain for the sake of truth and Christian charity!—Ed. *The Theosophist.*

[2] As Father Desideri has it in one of his very few correct remarks about the lamas of Tibet, "though many may know how to read their mysterious books, not one can explain them"—an observation by-the-bye, which might be applied with as much justice to the Christian as to the Tibetan clergy.—(See App. *Tibet* p. 306.)—Ed. *The Theosophist.*

[3] The Shammar sect is not, as wrongly supposed, a kind of corrupted Buddhism, but an offshoot of the Bhön religion—itself a degenerated remnant of the Chaldean mysteries of old, now a religion entirely based upon necromancy, sorcery and soothsaying. The introduction of Buddha's name in it means nothing.—Ed. *The Theosophist.*

plished" and the "Perfect"—existed before Buddhism spread in Tibet, and was known, and so mentioned in the pre-Buddhistic books of China as the fraternity of the "great teachers of the snowy mountains."

Buddhism was introduced into Bod-yul in the beginning of the seventh century by a pious Chinese Princess, who had married a Tibetan King,[1] who was converted by her from the Bhön religion into Buddhism, and had become since then a pillar of the faith in Tibet, as Asoka had been nine centuries earlier in India. It was he who sent his minister—according to European Orientalists: his own brother, the first Lama in the country—according to Tibetan historical records—to India. This brother minister returned "with the great body of truth contained in the Buddhist canonical Scriptures; framed the Tibetan alphabet from the Devanagri of India, and commenced the translation of the canon from Sanskrit—which had previously been translated from Pali, the old language of Magadha, —into the language of the country." (See Markham's *Tibet.*)[2]

Under the old rule and before the reformation, the high Lamas were often permitted to marry, *so as to incarnate themselves in their own direct descendants*—a custom which Tsong-kha-pa abolished, strictly enjoining celibacy on the Lamas. The Lama Enlightener of Bhootan had a son whom he had brought with him. In this son's first male child born after his death the Lama had promised the people to reincarnate himself. About a year after the event—so goes the religious legend—the son was blessed by his Bhootanese wife with triplets, all the three boys! Under this embarrassing circumstance, which would have floored any other casuists, the Asiatic metaphysical acuteness was fully exhibited. The spirit of the deceased Lama—the people were told—incarnated himself in all the three boys. One had his *Om,* the other his *Han,* the third—his *Hoong.* Or, (Sanskrit:)—*Buddha*—divine mind, *Dharma*—matter or animal soul, and *Sangha*—the union of the former two in our phenomenal world. It is this pure Buddhist tenet which was degraded by the cunning Bhootanese clergy to serve the better their ends. Thus their first Lama became a *triple* incarnation, three Lamas, one of whom—they say—got his "body," the other his "heart" and the third, his—word or wisdom. This hierarchy lasted with power undivided until the fifteenth century, when a Lama named Duk-pa Shab-tung, who had been defeated by the Gyalukpas

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[1] A widely spread tradition tells us that after ten years of married life, with her husband's consent she renounced it, and in the garb of a nun—a *Ghelung-ma,* or "Ani," she preached Buddhism all over the country, as, several centuries earlier, the Princess Sanghamitta, Asoka's daughter, had preached it in India and Ceylon.—ED. *The Theosophist.*

[2] But what he does not say (for none of the writers, he derives his information from, knew it) is that this Princess is the one, who is believed to have reincarnated herself, since then in a succession of female Lamas or Rim ani—precious nuns. Durjiay Pan-mo of whom Bogle speaks—his Tda-shi Lama's half-sister—and the superior of the nunnery on the Lake Yam-dog-ccho or Piate-Lake, was one of such reincarnations.—ED. *The Theosophist.*

of Gay-don Toob-pa,*—invaded Bhootan at the head of his army of monks. Conquering the whole country, he proclaimed himself their first *Dharma* Raja, or Lama Rimbo-chay—thus starting a third "Gem" in opposition to the two Gyalukpa "Gems." But this "Gem" never rose to the eminence of a Majesty, least of all was he ever considered a "Gem of Learning" or wisdom. He was defeated very soon after his proclamation by Tibetan soldiers, aided by Chinese troops of the Yellow Sect, and forced to come to terms. One of the clauses was the permission to reign spiritually over the Red Caps in Bhootan, provided he consented to reincarnate himself in Lha-ssa after his death, and make the law hold good forever. No Dharma Raja since then was ever proclaimed or recognized, unless he was born either at Lha-ssa or on the Tda-shi Hlum-po territory. Another clause was to the effect that the Dharma Rajas should never permit public exhibitions of their rites of sorcery and necromancy, and the third that a sum of money should be paid yearly for the maintenance of a lamasery, with a school attached where the orphans of Red-caps, and the converted Shammars should be instructed in the "Good Doctrine" of the Gyalukpas. That the latter must have had some secret power over the Bhootanese, who are among the most inimical and irreconcilable of their Red-capped enemies, is proved by the fact that Lama Duk-pa Shab-tung was reborn at Lha-ssa, and that to this day, the reincarnated Dharma Rajahs are sent and installed at Boohtan by the Lha-ssa and Tzi-gadze authorities. The latter have no concern in the administration save their spiritual authority, and leave the temporal government entirely in the hands of the Deb-Rajah and the four Pën-lobs, called in Indian official papers *Penlows,* who in their turn are under the immediate authority of the Lha-ssa officials.

From the above it will be easily understood that no "Dharma Raja" was ever considered as an incarnation of Buddha. The expression that the latter "never dies" applies but to the two great incarnations of equal rank—the Dalai and the Tda-shi Lamas. Both are incarnations of Buddha, though the former is generally designated as that of Avalokiteswara, the highest celestial Dhyan. For him who understands the puzzling mystery by having obtained a key to it, the Gordian knot of these successive reincarnations is easy to untie. He knows that Avalokiteswara and Buddha are one as Amita-pho[1] (pronounced *Fo*) or Amita-Buddha is identical with the former. What the mystic doctrine of the initiated "Phag-pa" or "saintly men" (adepts) teaches upon this subject, is not to be revealed to the world at large. The little that can be given out will be found in a paper on the "Holy Law" which we hope to publish in our next.

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* The builder and founder of Tda-shi Hlum-po (Teshu-lumbo) in 1445; called the "Perfect Lama," or Panchhen—the precious jewel from the words—*Pan-chhen* great teacher, and "Rim-bochay" priceless jewel. While the Dalaï- Lama is only Gyalba Rim-bochay, or "gem of kingly majesty" the Tda-shi Lama of Tzi-gadze is Panchhen Rim-bochay or the *Gem of Wisdom and Learning.*—Ed. *The Theosophist.*

[1] In Tibetan *pho* and pha—pronounced with a soft labial breath-like sound—means at the same time "man, father." So *pha-yul* is native land; *Pho-nya,* angel, messenger or good news; *Pha-me,* ancestors, &c., &c.

CONVERSATIONS ON OCCULTISM*

STUDENT.—Are there any rules, binding on all, in white magic or good occultism? I mean rules similar to the ten commandments of the Christians, or the rules for the protection of life, liberty, and property recognized by human law.

Sage.—There are such rules of the most stringent character, the breaking of which is never wiped out save by expiation. Those rules are not made up by some brain or mind, but flow from the laws of nature, of mind, and of soul. Hence they are impossible of nullification. One may break them and seem to escape for a whole life or for more than a life; but the very breaking of them sets in motion at once other causes which begin to make effects, and most unerringly those effects at last reäct on the violator. Karma here acts as it does elsewhere, and becomes a Nemesis who, though sometimes slow, is fate itself in its certainty.

Student.—It is not, then, the case that when an occultist violates a rule some other adept or agent starts out like a detective or policeman and brings the culprit to justice at a bar or tribunal such as we sometimes read of in the imaginative works of mystical writers or novelists?

Sage.—No, there is no such pursuit. On the contrary, all the fellow-adepts or students are but too willing to aid the offender, not in escaping punishment, but in sincerely trying to set counteracting causes in motion for the good of all. For the sin of one reäcts on the whole human family. If, however, the culprit does not wish to do the amount of counteracting good, he is merely left alone to the law of nature, which is in fact that of his own inner life from which there can be no escape. In Lytton's novel, *Zanoni,* you will notice the grave Master, Mejnour, trying to aid Zanoni, even at the time when the latter was falling slowly but surely into the meshes twisted by himself that ended in his destruction. Mejnour knew the law and so did Zanoni. The latter was suffering from some former error which he had to work out; the former, if himself too stern and unkind, would later on come to the appropriate grief for such a mistake. But meanwhile he was bound to help his friend, as are all those who really believe in brotherhood.

Student.—What one of those rules in any way corresponds to "Thou shalt not steal"?

Sage.—That one which was long ago expressed by the ancient sage in the words, "Do not covet the wealth of any creature". This is better than "Thou shalt not steal", for you cannot steal unless you covet. If you steal for hunger you may be forgiven, but you coveted the food for a purpose, just as another covets merely for the sake of possession. The wealth of others includes all their

* This article was first printed by Wm. Q. Judge in *The Path,* January, 1895.

possessions, and does not mean mere money alone. Their ideas, their private thoughts, their mental forces, powers, and faculties, their psychic powers—all, indeed, on all planes that they own or have. While they in that realm are willing to give it all away, it must not be coveted by another.

You have no right, therefore, to enter into the mind of another who has not given the permission and take from him what is not yours. You become a burglar on the mental and psychic plane when you break this rule. You are forbidden taking anything for personal gain, profit, advantage, or use. But you may take what is for general good, if you are far enough advanced and good enough to be able to extricate the personal element from it. This rule would, you can see, cut off all those who are well known to every observer, who want psychic powers for themselves and their own uses. If such persons had those powers of inner sight and hearing that they so much want, no power could prevent them from committing theft on the unseen planes wherever they met a nature that was not protected. And as most of us are very far from perfect, so far, indeed, that we must work for many lives yet, the Masters of Wisdom do not aid our defective natures in the getting of weapons that would cut our own hands. For the law acts implacably, and the breaches made would find their end and result in long after years. The Black Lodge, however, is very willing to let any poor, weak, or sinful mortal get such power, because that would swell the number of victims they so much require.

Student.—Is there any rule corresponding to "Thou shalt not bear false witness"?

Sage.—Yes; the one which requires you never to inject into the brain of another a false or untrue thought. As we can project our thoughts to another's mind, we must not throw untrue ones to another. It comes before him, and he, overcome by its strength perhaps, finds it echoing in him, and it is a false witness speaking falsely within, confusing and confounding the inner spectator who lives on thought.

Student.—How can one prevent the natural action of the mind when pictures of the private lives of others rise before one?

Sage.—That is difficult for the run of men. Hence the mass have not the power in general; it is kept back as much as possible. But when the trained soul looks about in the realm of soul it is also able to direct its sight, and when it finds rising up a picture of what it should not voluntarily take, it turns its face away. A warning comes with all such pictures which must be obeyed. This is not a rare rule or piece of information, for there are many natural clairvoyants who know it very well, though many of them do not think that others have the same knowledge.

Student.—What do you mean by a warning coming with the picture?

Sage.—In this realm the slightest thought becomes a voice or a picture. All thoughts make pictures. Every person has his private thoughts and desires. Around these he makes also a picture of his wish for privacy, and that to the clairvoyant becomes a voice or picture of warning which seems to say it must be let alone. With some it may assume the form of a person who says not to approach, with others it will be a voice, with still others a simple but certain knowledge that the matter is sacred. All these varieties depend on the psychological idiosyncrasies of the seer.

Student.—What kind of thought or knowledge is excepted from these rules?

Sage.—General, and philosophical, religious, and moral. That is to say, there is no law of copyright or patent which is purely human in invention and belongs to the competitive system. When a man thinks out truly a philosophical problem it is not his under the laws of nature; it belongs to all; he is not in this realm entitled to any glory, to any profit, to any private use in it. Hence the seer may take as much of it as he pleases, but must on his part not claim it or use it for himself. Similarly with other general beneficial matters. They are for all. If a Spencer thinks out a long series of wise things good for all men, the seer can take them all. Indeed, but few thinkers do any original thinking. They pride themselves on doing so, but in fact their seeking minds go out all over the world of mind and take from those of slower movement what is good and true, and then make them their own, sometimes gaining glory, sometimes money, and in this age claiming all as theirs and profiting by it.

BUDDHA'S METHOD*

"If a Bhikshu should desire, brethren, by the complete destruction of the three bonds to become purified, to be no longer liable to be reborn in a state of suffering, and to be assured of final salvation, let him then fulfil all righteousness, let him be devoted to that quietude of heart which springs from within, let him not drive back the ecstacy of contemplation, let him look through things, let him be much alone!"

"If a Bhikshu should desire, brethren, by the destruction of the great evils, by himself, and even in this very world, to know and realize and attain to Arhatship, to emancipation of heart and emancipation of mind, let him then fulfil all righteousness, let him be devoted to that quietude of heart which springs from within, let him not drive back the ecstacy of contemplation, let him look through things, let him be much alone!" (*Akankheyya Sutta.* 11-19.)

* Reprinted from the "Oriental Department" papers, March, 1894.

THE PSYCHOLOGY OF DREAMS

(Concluded from September)

III.

WHEN the four states, the physical, the sensual, the sensational, and the desire consciousness are fully acquired, active and in co-ordination, we have a four-principled Being on any plane and in any world, the fully developed Kamic Soul, meaning the Soul in the flower of that degree of Intelligence represented objectively by the most progressed of the animal kingdom, and subjectively by what are called in Occultism the Lunar Pitris. These Pitris constitute in fact that "missing link" between the human and the animal evolution which physical scientists have sought and must continue in vain to seek in geological remains of this earth, because their physical constitutions—their "bodies" in short—do not exist and never have been on *this* earth, but pertain to a plane of matter only hypothetically and speculatively known to us, but very "real" for all that—the "ether" of science, the "heaven and hell" of the religionists, the "astral light" of the old kabalists, the "third globe" in the "seven-fold chain" of the Earth in Theosophical literature. There are these "missing links" all the way down and all the way *up* from man, all in correspondence and all representing the subjective side of the Evolution of the Soul, exactly as their opposed phases, solid, liquid and gaseous "matter" and the unknown planes of substance beyond, represent the objective side of the Evolution of the Soul. The planes of matter, therefore, and necessarily, correspond always and exactly with the states of consciousness, one representing the external form, or physical aspect, and the other representing the internal form, or psychic aspect, of the Evolution of the Soul. Both exist and are possible because of the presence in them and around them of the Monadic or Spiritual side of the Evolution of the Soul. But it is always Soul which evolves, whether Spiritually, Psychically or Physically, in no matter what state and on no matter what plane.

When, in the course of its Evolution, Soul became a Pitri, or fully flowered Kamic entity, its Indryas and Karma-Indryas gave it contact with and impressions from Higher and more evolved Intelligences, from which arose the Idea or Thought of Self—*self*-perception as opposed to desire perceptions; the state of consciousness called in Sanskrit *Kama-Manas*, and which is the human waking consciousness of each one of us; "self-consciousness," in short. The present Humanity, therefore is the Lunar Hierarchies of Pitris which through metempsychosis and reincarnation have become the "men" in fleshly bodies that we know and are; still the same Souls as always, plus the accretion of one more state

which we have expanded and developed enormously in the millions of years that have gone by since first we became aware of "self."

This added state does not involve the destruction or loss of any former experience or acquisitions of Intelligence, constituting the four lower states of consciousness of which we have already spoken. It is super-added and involved in them, nourishes them and is nourished by them. The consciousness, intelligence and "characteristics" of the elemental and mineral kingdom flourish, act and react, and are under the same "laws" of minerals while in our bodies as before we had them and as will obtain after we leave them. And the same as regards the plant and animal characteristics, processes and states of consciousness represented in our breathing, the circulation of our blood, the growth, decay, discharge and rebuilding of tissues, the heart-beat, the nerve-impulses, as well as in many of our instincts, habits, tendencies, memories, hopes, fears, thoughts, desires and feelings. All the four lower states of consciousness exist in us, active and co-ordinated, if oftentimes unrecognized. We can interfere with them to some extent, can regulate them to some extent, can affect them externally and internally, by virtue of our higher state, our superior degree of Intelligence, but not beyond certain more or less clearly known and defined limits. We cannot call out of them more than is in them, unless we have first put it in them ourselves; and since we use them in large part, as we use ourselves, in ignorance of our true nature and of theirs, our use is often abusive and destructive; hence diseases of the physical, organic, emotional and mental parts of our acquired natures.

Man is, therefore, a Soul of the fifth degree or Hierarchy of Intelligence, because five states of consciousness are active in him, though not yet fully flowered and co-ordinated. That is why he is called a "five-principled" Being and is represented by a five-pointed star symbolically, the points downward called the "horns of evil," because his ideas are immersed in desires; Manas, or self-consciousness, embodied in *Kama*; hence called Kama-Manas, or Lower Manas, the "personality" that is the human being.

Man assumes the waking human existence to be the highest conceivable state of consciousness, capable only of being further enlarged and expanded. All his science, all his religion, all his philosophy—all his *psychology* in short—are based on that assumption. He studies nature, he reflects upon his own existence and experiences, he speculates on "God" and "law," on life and death, on sleep and dreams, all from the assumption that waking consciousness is the "real," is the permanent and enduring and highest Intelligence. This is samvritti. The chemical elements act, reflect and speculate in their own way, and so also the vegetal and animal kingdoms, each contacting, acting upon and receiving reactions from the infinite Hosts of Souls, from the basis of the assumed "reality," conclusiveness and inclusiveness, of their particular state of consciousness and degree of Intelligence, whether this is done apper-

ceptively or perceptively, that is knowingly or unwittingly. This also is samvritti, but in a far lesser way, on a far lower scale, than the samvritti of man, and therefore less difficult to surmount, because here it is Soul recognizing its identity and separateness from any and all experiences, but bound by the ever-increasing horde of desires and aversions that Manas is able to provide for the delectation or suffering of Kama, on whose impressions the Self-conscious Soul of man has too long been content to feed, without ever looking higher except to further gratify and enlarge the Kamic state in him. Thus when Higher Intelligences, in or out of the body, contact man, or when he seeks contact with Them, the almost insuperable barrier between them is man's insistent adhesion to the assumption that his own state of consciousness, his own knowledge and experience, his own ideas and opinions, are the only "reality," and that all else in the wide Universe, visible and invisible, is to be judged, and must be judged, from that stand-point only.

When a Buddha, a Jesus, or an H. P. Blavatsky, Souls of a higher order of Intelligence than ours, clothe themselves in our five Koshas and assume our five states of consciousness, they become externally "in all things like unto us." And when they contact us through speech, thought, and ideas, and sustain the five—to them—lower states they have picked up as a bridge of contact with us, by the same means that we ourselves maintain them, we see no difference at all between them and ourselves. Do they not have bodies like ours? Do they not wear clothes, eat, drink, sleep, suffer and enjoy physically and otherwise the same as ourselves? Do they not finally "die," even as we do? Do they not use the same terms of God, and Spirit and Soul and Life, and discuss metaphysical things and argue about religion and science and philosophy the same as we do? Where is the difference, if one exists?

Kama-Manas cannot understand; Kama-Manas cannot see. Therefore there is nothing to understand, nothing to see, other than what we understand and perceive of ourselves. Even so the animals might and doubtless do, within the limitations of *their* intelligence, reason and reflect about us, and the plants about the animals, and the mineral elements about the plants: all in the same Universe of Souls, each Soul seeing a world of its own, deaf and blind to all else; knowledge never anything but the extension of previous experiences, beliefs and opinions.

And when Higher and disembodied Intelligences contact us *internally*, the same state of affairs obtains. Unless they clothe themselves in bodies like ours we cannot see them. Unless they speak by disturbance of the air we cannot hear them. We *feel* them and from that feeling ideas arise, but these ideas are always translated in terms of Kama-Manas; weighed, pondered, adjudged from the assumption of the *reality* of this state of consciousness, and the sufficiency and accuracy of our own Intelligence and experience. If a high idea reaches us and filtrates down into our

brain, we at once assume it as a possession. We become inventor, poet, philosopher, statesman, founder of a new sect. *We* are the discoverer and patentee, *we* are the prophet and the saviour; *we* are the favored of the gods or God; the pure gold of a higher state is transmuted, alloyed, debased by us into the heavy lead-like material of Kama-Manas, and this base-metal of ours we and others take for the golden apples of the Hesperides.

This is what has been done when from age to age the Divine Souls have incarnated among men: done with the sayings of Krishna, of Buddha, of Orpheus, of Jesus. This is what has been and is being done with the message of H. P. Blavatsky.

And where the contact is on inner planes of being and in other and higher states of consciousness than we, waking, know, upon our return to the assumption of the bodily existence we have set up as prophets, seers, and apostles, and made us and our devotees a new heaven and a new religion in the image of our earthly imagination, making of the heavenly manna an alcohol for our kamic intoxication, and have become spiritual drunkards.

All this is samvritti. All this is *Maya*. All this is hallucination—dreams. What we have done is to take one or the other pole of the twin "horns of evil" for our God. Either we have returned from a Higher State and sold its revelation into the bondage of Kama-Manas; or we have transferred Kama-Manas into a higher state, broken like a thief into the Holy of Holies, gotten drunk on the Sacramental wine, and returned thence drunken and lost to the power of spiritual discernment: the voice of the MASTER can no longer be distinguished from that of one's passions *or even that of a Dugpa;* the right from wrong; sound morality from mere casuistry. The Dead Sea fruit assumes the most glorious mystic appearance, only to turn to ashes on the lips, all true Intelligence is lost, and the unwary Soul sooner or later dragged back into the abyss of Matter.

Spiritual Psychology knows and therefore teaches and repeats without variableness or the shadow of turning, the everlasting precepts of the Wisdom-Religion concerning the nature of the Soul, the laws of its action, the processes of its development of the states and instruments whereby it acquires its Intelligence. Upon the apprehension and application by the individual man of those principles to his own existing status and experiences, all true progress for the Pilgrim-Soul depends.

We have come now to the five states of consciousness which, interwoven and interblended at every point, constitute that stage of Spiritual, Intellectual and Physical Evolution of the Soul which we denominate Man, the waking, personal Being, and are prepared in some measure to observe, from the basis of true psychology, the meaning of those experiences which we know as dreams, and their correspondences with waking experiences and the experiences preceding birth and following death.

IV.

Dreams are variously classifiable, though they all fall under the one category of the impressions made on the brain, the organ of Kama-Manas, or the waking state of human consciousness, of the experiences of the Soul in other states, whether those states be higher or lower than Kama-Manas. Being *impressions,* they are always *subjective* to the waking consciousness; that is, subordinated to it; and, the brain being for those experiences merely the recording instrument of the Soul, no experiences of other states can be remembered in waking state except subject to the limitations of the brain; which may be either a palimpsest, in which those impressions from other states may be confused with impressions made in the waking state; or a dull surface mirroring only shadows and grotesque distortions; or a polished surface reflecting brilliantly but evanescently; or a sensitized plate retaining faithfully every light and shade of the Soul's perceptions, its thought, will and feeling photographed from another world on to the instrument of this.

Looking from without inwardly, the brain is the synthesizing instrument of the five senses; the receiver of all their *impressions* of which the Soul is aware. It is the *end-organ* of objective things on their way inwards to subjectivity. It is the Karma-Indrya of the Indryas. Looking from within outwardly, the brain is the instrument for the five Koshas, the end-organ of all the *expressions* of the Soul on their way outwards to objectivity. This is that "passing from one into another in a double, centrifugal and centripetal way," of the seven states of consciousness, and the Soul's experiences in them, of which the *Secret Doctrine* treats. And in fact this dual telegraphy between the higher and the lower, between the lower and the higher, states and experiences of the Soul, goes on constantly in each one of us. The Soul is aware of what it requires, but has not yet perfected its instruments and processes, because its Intelligence is not yet perfected, and therefore is constantly checked by its Karma and its Karma-Indrya, both without and within, in its ceaseless efforts to gain true impressions and make true expressions of Nature and of Itself.

All the seven states of consciousness constantly exist and they are all in co-adunition, for it is Soul that receives all impressions, whose various classes make up the states; but they are not all in consubstantiality, for in any state the Soul is confused by thinking that state the *real,* and limited by the instrument in use in that state both as to the quantity and quality of impressions sought to be obtained, and the quality and quantity of the Intelligence sought to be expressed. It makes no difference what names we give to the instruments and machinery of impression and expression, the fact to be realized is that Consciousness can only well up, that is, manifest its true nature; or assimilate, that is, gain further Intelligence, in exact accord with the instrument or instruments in use on any plane. All knowledge exists; this each Soul *knows* in its

highest Kosha; hence the ceaseless urge in all Nature, and the ceaseless efforts of all Souls in all environments to gain further knowledge and increase the area of their conscious action.

This consideration of the instrument in use, its functions and limitations, leads directly to the perception of the reason why experiences of the human being on other planes and in other states can never bear any other aspect than that of a "dream" to Kama-Manas, as well as to the understanding of the bewildering chaos of those dreams themselves and the like chaos of our Western attempts to explore, define, and classify them. A further consideration of the same subject will explain the phenomenon of "deep sleep," when the Soul is engaged in experiencing through the appropriate Kosha in states so much higher than Kama-Manas that it is no more possible to "bring through" any of those experiences than it would be possible to take a photograph by the light from the milky way. The nature and character of those experiences are at such vast removes from ordinary, daily waking life—Kama-Manas—that no impression whatever of them can be transferred to the brain we use and misuse in our habitual thoughts, desires, and feelings, and thus no memory whatever exists of them in Kama-Manas, and to the Souls immersed in that state they are non-existent, or at best but hallucinations—dreams of another kind than those we so name. Further, this study of the instrumentation of the Soul will make clear likewise the apparent gulf between the living and the dead, between one incarnation of the Soul and another in this state and plane of Life. Such memories as the Soul garners and preserves of the experiences of a former life were transferred from the brain of that body to a higher Kosha and a more permanent one—that Sheath of the Soul which is appropriate to our Spiritual Evolution, and which we all possess, albeit we know it not. In truth there is no separateness between the living and the dead, no separateness between the experience of this life and the experiences of our precedent lives, any more than there is any loss or separateness in our identity from plane to plane, or from life to life. The Spiritual existence of each Soul is continuous, conscious, unbroken by missing links of memory or experience.

But it is vain to search for such missing links through hypnotism, mesmerism, mediums, psychic research, mental telepathy, the various "occult" practices and practitioners, the rites, rituals and dogmas of the creeds—as vain as for the scientist to search for his missing links of evolution from the astral to the physical in the strata of the earth. Each new "discovery," as each new "hypothesis," but increases his perplexities. It is vain to search for the missing links of our Spiritual and Intellectual natures in the mazes of the astral, the planes of the Elemental, Pranic, Kamalokic and Devalokic states of consciousness, ranging all the way from Tribuvana to Avitchi, however we dream of them as being "spiritual" and "psychic," and gild them with lofty appellations.

Kamas-Manas has always done that, esteeming that the meaning and significance of the Occult phrase, "the kingdom of heaven must be taken by violence," while neglecting, ignoring or deriding that other equally pregnant Occult saying about "thieves and robbers."

The "violence" to be undertaken is that pointed out over and over by Jesus of Nazareth, by Buddha, and by all other descendants among men from on High—the subjugation and subjection of the state of kama-manas or human life, to the highest dictates of the Soul; observation and action from the basis of the eternal principles of the eternal Soul. Ethics and morality, philosophy and religion, are not mere words, nor mere playthings of our fancy, but stern and implacable *realities*, whose real significance has to be grasped and enforced here and now upon that miscegenate state of consciousness and action that we call life.

Dreams, therefore, constitute for the human being his sole channel of subjective communication of the experiences of the Higher Life, as the Messages and examples of the Incarnated Ones constitute the sole external guide in the contradictions and confusions of earth life. These dreams at all times correspond with exactitude to the moral nature of the dreamer and his cohesion and affirmation of that moral nature in the stream of his daily thought and action. This is but to say that the Spiritual and Intellectual elements of his evolving Intelligence must be constantly kept paramount to the physical; that Kama-Manas must be made constantly the servant of Atma-Buddhi-Manas; that any and all propensities, predilections and tendencies of the Lower Nature must be converted into forces ruled by the Higher Intelligence; not, as now obtains with us all for the most part, treated as the real and enduring part of our nature to which our ideals and aspirations, our noblest impulses and thoughts are made mere servants and ministers.

Dreams, whether waking or sleeping dreams, are of seven great classes or subdivisions, according to the teachings of Occult Psychology, and in their entirety constitute the highest as well as the lowest range of impressions of the experiences of the Human Soul, or Kama-Manas, that are possible of transfer from other states of consciousness to this. In all this, of course, I speak of ordinary men. The Adept, the Master, the Yogi, the Mahatma, the Buddha, as real Beings of transcendent knowledge, power and glory, not the creatures of our human fancy and imagination that we call by those names—each of these *lives* in more than three worlds while *incarnated* upon this world, and they are fully conscious of them all, while the ordinary man is only conscious of the first—the waking-life, as the word conscious is now understood and applied. Many are those who, while bodily incarnated on this world, still exist for all that, as independently as they did before, in the Infinitudes of Space.

The seven classes of dreams are as follows:

1. Prophetic dreams. These are impressed on our memory by the Higher Self, and are generally plain and clear: either a voice heard or the coming event foreseen.

2. Allegorical dreams, or hazy glimpses of realities caught by the brain and distorted by our fancy. These are generally only half true.

3. Dreams sent by adepts, good or bad, by mesmerizers, or by the thoughts of very powerful minds bent on making us do their will.

4. Retrospective; dreams of events belonging to past incarnations.

5. Warning dreams for others who are unable to be impressed themselves.

6. Confused dreams, the causes of which have been discussed above.

7. Dreams which are mere fancies and chaotic pictures, owing to digestion, some mental trouble, or such-like external cause.

Every Theosophist who is in earnest ought to know the intimate inter-relations of the three ordinary human states, *Jagrata,* or waking; *Swapna,* or dreaming; and *Sushupti,* or dreamless sleep, and especially how essential it is that one should not lose in Swapna the memory of experiences in Sushupti, nor in Jagrata those of Swapna, and *vice versa.*

Jagrata, our waking state, is the one in which we must be regenerated; where we must come to a full consciousness of the Self within, for in no other is salvation possible.

When a man passes out of Jagrata, whether to death or to dreaming, he goes either to the Supreme Condition, or to other states of consciousness, heaven, hell, avitchi, devachan, what not. But he cannot go to the Supreme State unless he has perfected and regenerated himself; unless the wonderful and shining heights on which the Masters stand have been reached while he is in a body. This consummation, so devoutly desired, cannot be secured unless at some period in his evolution the being takes the steps that lead to the final attainment. These steps can and must be taken. In the very first is contained the possibility of the last, for causes once put in motion eternally produce their natural results.

Among those steps are an acquaintance with and understanding of Jagrata, Swapna and Sushupti, the three conditionings of Kama-Manas, corresponding to his Spiritual, Intellectual and physical (personal) evolution.

Jagrata acts on Swapna, producing dreams and suggestions, and either disturbs the instructions that come down from the higher state or aids the person through waking calmness and concentration which tend to lessen the distortions of the mental experiences of dream life. By natural action and reaction we either poison or purify both Jagrata and Swapna. The ordinary man, by reason of

the want of focus due to multitudinous and confused thought, has put his Swapna field or state into confusion, and in passing through it on his return from the dreamless state the useful and elevating experiences of Sushupti become mixed up and distorted, not resulting in the benefit to him as a waking person which is his right as well as duty to have. Here again is seen the lasting effect, either prejudicial or the opposite, of the conduct and thoughts when awake. The clearing up and purifying of Swapna can only be done in Jagrata by concentration upon high thoughts, upon noble purposes, upon all that is best and most spiritual in us while awake; for Jagrata and Swapna stand to each other alternately in the relation of Indrya to Karma-Indrya. The best result cannot be accomplished in a week or a year, perhaps not in a life, but, once begun, it will lead to the perfection of spiritual cultivation in some incarnation hereafter.

These thoughts are not intended to be exhaustive, but so far as they go it is believed they are correct. The subject is one of enormous extent as well as of the greatest importance, and theosophists are urged to purify, elevate, and concentrate the thoughts and acts of their waking hours so that they shall not continually and aimlessly, night after night and day succeeding day go into and return from these natural and wisely appointed states, no wiser, no better able to help their fellow men. For by this way, as by the spider's small thread, we may gain the free space of the spiritual life.

THE BIRTH OF THE WORLD-EGG*

MANAVA DHARMA SHASTRA I.

The universe was wrapped in darkness, unseen, unnamed, unthinkable, unknowable, in dreamless sleep.

Then the Self-being, the unmanifested Master, manifested this universe and its powers; the Light appeared, breaking through the darkness.

Thinking and longing to put forth varied beings from himself, he put forth first the Waters, and in them put forth his power.

This power became a Golden Egg, thousand-parted, equal-formed; in this the evolver himself was born, the great father of all the worlds.

And the Master, dwelling in the egg for a season, through himself, through thought, divided the egg in two.

And from the two parts moulded Heaven and Earth, and in the midst, the expanse, the spaces, the perpetual place of the Waters.

* Reprinted from the "Oriental Department" papers, July, 1894.

THOUGHTS ON KARMA

KARMA, we say, is action, but what do we mean when we say the word? Christians have repeated countless times Saint Paul's definition, "whatsoever a man soweth, that shall he also reap," but what have they learned from their "vain repetitions?" Scientists talk of immutable law and all their laborious observations and ever-changing hypotheses are based upon the fundamental assumption that every effect must have an efficient cause, yet are they any the wiser concerning the real nature and evolutionary process going on constantly in themselves and in the phenomena they study?

H. P. Blavatsky wrote that the fundamental ideas of Theosophy are contained, *though but too often under a misleading guise,* in every philosophy and system of thought worthy of the name. Modern speculative science and modern Christianity are two examples. Christians recognize the eternal and unvarying nature of "God," and the scientists the indestructibility of "Matter." One makes God omnipresent and the other Matter, yet both see no incongruity in assigning limits and definitions to them; neither is able to see that what they have set up are but mental idols, images of the mind, due to incomplete and therefore erroneous perception of the essential nature of this Universe. This is the "misleading guise" in which they clothe the "omnipresent, eternal, boundless and immutable Principle" of the Secret Doctrine, not recognizing that IT must be by its very nature "unthinkable and unspeakable, beyond the range and reach of thought."

The Christian formula of "the will of God," and the scientific maxim of "the conservation of energy", are but limited perceptions and therefore limited applications of Karma, not recognizing that they have substituted their ideas for the fact. Although both Christian and scientist speak of this "will" or this "law" as being supreme, neither of them is willing to admit the universal application and implication of his fetish. So they are constantly meeting with difficulties in their experiences and endeavoring to solve them by recourse to prayer or to new hypotheses.

With us, Theosophists, "Karma" is often only an *alias* for theological or materialistic conceptions of the second fundamental idea of the Secret Doctrine. We do not get rid of false or erroneous ideas merely by changing their names. Would that we could! The race mind is ours and the race ideas of our generation are too deeply ingrained in us for us easily or quickly to disabuse our minds of the "misleading guise" in which Karma appears to us—or to speak more exactly, the misleading guise we give to the idea of Karma.

Thus, when anything disagreeable confronts us, we say, "this is my Karma." Or we speak of our "past Karma" and of our present Karma and of our "future Karma," trying to remember the

past and to imagine the future. And in the present moment we almost invariably consider Karma to be the circumstances in which we find ourselves. All these ideas are partial and erroneous. We have taken a phase or aspect of Karma for Karma itself, a part for the whole, a phenomenon for the real. This is only to repeat in our own form of thought and speech the erroneous perceptions indicated by such words as miracle, chance, accident, destiny, fate, free-will, and so on.

Each one of us, Christian, "heathen" or Theosophist, has acquired, by adoption and otherwise, his own particular bundle of ideas which we call our minds and which in fact constitute our own particular philosophy or system of thought. The "misleading guise" each one of us has to be on guard against is the large number of misconceptions, prejudices and preconceptions in our own mind. We are to remember that these are not removed by the general adoption of Theosophical terms or even the abstract acceptance of its principles. Dirt is not removed by soap and water, but by the *use* of them. So the fundamental ideas of Theosophy are of no value to the student unless they are applied in daily life, not only outwardly, but inwardly, to our mental and moral accumulations, habits and processes.

The sectarian and the man of the world fail not only because of the misleading guise in which they view nature and themselves, but most seriously because they do not apprehend that this is so. The Theosophist should not fall into this second pitfall. The first he cannot avoid, because the Karma of the race is his Karma also; it is general and not individual or personal.

But having considered and accepted the fundamental ideas of Theosophy it is his own particular Karma if he fails to use them to get his bearings and extricate himself from the mental and moral confusions and contradictions into which he is blown or hurled by "the winds of circumstance." Having adopted Theosophy in this life it is for him to gain and maintain here and now a "clear apprehension" of them, "upon which," says H. P. B., "depends all that follows." "All that follows" means not only all that may happen to us, but as well, all that we may do.

The three fundamental ideas are *universal* in their scope and application. The first is all-sustaining, the second is all-powerful, and the third is all-regenerating. All evolution high or low, good or bad, is because of the fact represented by these fundamental ideas. The SELF is One and sustains all because It is all. Karma is all-powerful because the whole includes all the parts; the Self of all is the self in each. The Self of each is all-regenerating because there is no Karma unless there is a being to make it or feel its effects.

Karma, therefore, is what *we are doing;* not what we have done or what we may do. It is merely a figure of speech, a synonym for Memory, for us to speak or think of "past" Karma. What once were our actions now exist only in our character, our nature, our habits, our disposition—all aspects and branches of

memory. "Mind" is so much of our memory as is *now* active and includes, therefore, our thought, will and feeling. Our "state of mind" at this very instant is the only Karma there is. It is the "ultimate division of time" spoken of by the sages. Our state of mind changes at every instant because we do not understand the ultimate divisions of things. For the mind to be "steady" means no change save as we consciously choose to change it. Whenever we can control our mind we can control Karma. But we cannot control it until we understand what it is—our instrument, not ourselves; we cannot control it until we clearly apprehend the fundamental nature of ourselves as God, Law and Being.

Again, "future" Karma is equally a mere figure of speech, a synonym for the Imagination, or the Power to further create—not the Creations. The Man, or Atma-Buddhi-Manas, is Creator, Preserver, and Regenerator, and this threefold Power is beginningless, timeless and endless. No matter how much or what He has created, no matter what he is now creating, or what he may create in the future, He remains, the exhaustless and the inexhaustible.

"Time," as the Secret Doctrine states, "is only the illusion of the succession of our states of consciousness as we travel through endless Duration." *"Maya,"* or illusion, does not relate to the Creator but to his creations. *No* creation is permanent. The body and circumstances which now exist are our creation; these are mortal, finite, and changeable—are in fact changing at each moment. This is equally true of the "mind," *i. e.,* the thoughts, desires and feelings we now have, whatever they are. They are creations, and we are constantly changing them, consciously or unconsciously to ourselves.

"To live in the eternal" can only mean to fix the attention on the Creator instead of on his creations, past, present or to come; on his continuing Power to create newer and better forms and instruments, whether of mind or body or circumstance; on the Source of all Beings and of all Power. To be a "Lord of Karma" is to be Master of one's own actions: what we are *now* doing and thinking.

SECRET DOCTRINE EXTRACTS*

It has been stated before now that Occultism does not accept anything inorganic in the Kosmos. The expression employed by Science, "inorganic substance," means simply that the latent life slumbering in the molecules of so-called "inert matter" is incognizable. ALL IS LIFE, and every atom of even mineral dust is a LIFE, though beyond our comprehension and perception, because it is outside the range of the laws known to those who reject Occultism.

* From the Original Edition Vol. I, pp. 248, 249; see Vol. I, pp. 268, 269 Third Edition.

THE NOBLE EIGHTFOLD PATH*

From the Buddhist Dharma Chakra Pravarttana Sutra; circa B. C. 300.

I.

There are two extremes, Brothers, that he who has renounced should shun.

On the one side, the constant following after things that appeal to lust and sensuality,—a low, bestial way, unworthy, unprofitable, fit only for the profane;

And, on the other side, the constant following after penance that is painful, unworthy, unprofitable.

There is a middle path, Brothers, that shuns these two extremes; a path found out by him who has come as others came before; a path that opens the eyes and gives understanding; a path that brings restfulness of mind, supreme wisdom, full enlightenment, Nirvana.

What then is this middle path, Brothers, that shuns these two extremes; the path found out by him who has come as others came before; the path that opens the eyes and gives understanding; the path that brings restfulness of mind, supreme wisdom, full enlightenment, Nirvana?

It is, verily, the Noble Eightfold Path; it is this:

Right seeing, right willing, right speaking, right behaving, right living, right striving, right concentrating, right meditating.

This is the middle path, Brothers, that shuns the two extremes; the path found out by him who has come as others came before; the path that opens the eyes and gives understanding; the path that brings restfulness of mind, supreme wisdom, full enlightenment, Nirvana.

This, Brothers, is the noble truth about sorrow:

Birth is full of sorrow, decay is full of sorrow, sickness is full of sorrow, death is full of sorrow.

Contact with the pleasant is full of sorrow, separation from the unpleasant is full of sorrow, unsatisfied longing is full of sorrow. In a word the five groups of grasping are full of sorrow.

This, Brothers, is the noble truth about sorrow.

And this, Brothers, is the noble truth about the cause of sorrow:

It is, verily, the thirst that causes outward existence, accompanied by sensual enjoyment, seeking gratification now here, now there; it is the thirst for the gratification of desire, the thirst for outward existence, the thirst for present existence.

This, Brothers, is the noble truth about the cause of sorrow.

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* This article was printed by Wm. Q. Judge in the *Oriental Department* papers, September-October, 1895.

And this, Brothers, is the noble truth about the ceasing of sorrow:

It is, verily, the destroying, without any remnant of lust, of that same thirst; the putting away of, the getting rid of, the being free from, the ceasing to entertain this thirst.

This, Brothers, is the noble truth about the ceasing of sorrow.

And this, Brothers, is the noble truth about the path that leads to the ceasing of sorrow. It is, verily, the Noble Eightfold Path; it is this:

Right seeing, right willing, right speaking, right behaving, right living, right striving, right concentrating, right meditating.

This, Brothers, is the noble truth about the destroying of sorrow.

II.

That this was the noble truth about sorrow was not, Brothers, among the teachings handed down; but within me arose this insight, within me arose this knowledge, within me arose this understanding, within me arose this wisdom, within me arose this light. And again, Brothers, that I should understand that this was the noble truth about sorrow, although it was not among the teachings handed down, within me arose this insight, within me arose this knowledge, within me arose this understanding, within me arose this wisdom, within me arose this light. And again, Brothers, that I had understood that this was the noble truth about sorrow, although it was not among the teachings handed down, within me arose this insight, within me arose this knowledge, within me arose this understanding, within me arose this light.

That this, Brothers, was the noble truth about the cause of sorrow, although it was not among the teachings handed down, within me arose this insight, within me arose this knowledge, within me arose this wisdom, within me arose this light. And again, Brothers, that I should rid myself of the cause of sorrow, although it was not among the teachings handed down, within me arose this insight, within me arose this knowledge, within me arose this understanding, within me arose this wisdom, within me arose this light.

And again, Brothers, that I had rid myself altogether of the cause of sorrow, although it was not among the teachings handed down, within me arose this insight, within me arose this knowledge, within me arose this understanding, within me arose this wisdom, within me arose this light.

That this, Brothers, was the noble truth about the ceasing of sorrow, although it was not among the teachings handed down, within me arose this insight, within me arose this knowledge, within me arose this understanding, within me arose this wisdom, within me arose this light.

And again, Brothers, that I should bring about the ceasing of sorrow although it was not among the teachings handed down, within me arose this insight, within me arose this knowledge, within me arose this understanding, within me arose this wisdom, within me arose this light.

And again, Brothers, that I had brought about the ceasing of sorrow, although it was not among the teachings handed down, within me arose this insight, within me arose this knowledge, within me arose this understanding, within me arose this wisdom, within me arose this light.

That this, Brothers, was the noble truth about the path that leads to the ceasing of sorrow, although it was not among the teachings handed down, within me arose this insight, within me arose this knowledge, within me arose this understanding, within me arose this wisdom, within me arose this light.

And again, Brothers, that I should become master of the path that leads to the ceasing of sorrow, although it was not among the teachings handed down, within me arose this insight, within me arose this knowledge, within me arose this understanding, within me arose this wisdom, within me arose this light.

And again, Brothers, that I had become master of the path that leads to the ceasing of sorrow, although it was not among the teachings handed down, within me arose this insight, within me arose this knowledge, within me arose this understanding, within me arose this wisdom, within me arose this light.

And, Brothers, as long as my knowledge and insight were not quite clear about each of these four noble truths in these three degrees, so long I was uncertain that I had gained full insight into the wisdom that is unexcelled in heaven or earth, among all ascetics or priests or gods or men.

But, Brothers, as soon as my knowledge and insight became quite clear about each of these four noble truths in these three degrees, then I became certain that I had gained full insight into the wisdom that is unexcelled in heaven or earth, among all ascetics or priests or gods or men.

And now this knowledge and insight have arisen within me; the freedom of my heart is unshakeable; this is the end of birth and death for me.

III.

Thus the Master spoke. The company of the five brothers, rejoicing, praised the Master's words. And when the teaching had been declared, there arose within the sage Kondanya the insight of truth, spotless and stainless, that whatever has a beginning in that also lies the necessity of having an end.

And when that royal chariot wheel of the law had been set forward by the Master, the bright ones of the earth cried out and said:

In Varanasi—Benares—at the refuge Migadaya, the supreme wheel of the law has been set forward by the Master,—the wheel that can never be turned back by ascetic or priest, by bright one or god or demon, or any power in the whole world.

And when they heard the cry of the bright ones of the earth, the bright ones of the four regents of space cried out and said:

In Varanasi, at the refuge Migadaya, the supreme wheel of the law has been set forward by the Master,—the wheel that can never be turned back by ascetic or priest, by bright one or god or demon, or any power in the whole world.

And when they heard the cry of the bright ones of the four regents of space, the bright ones of the lord of death cried out and said:

In Varanasi, at the refuge Migadaya, the supreme wheel of the law has been set forward by the Master,—the wheel that can never be turned back by ascetic or priest, by bright one or god or demon, or any power in the whole world.

And when they heard the cry of the bright ones of the lord of death, the bright ones of the place of bliss cried out and said:

In Varanasi, at the refuge Migadaya, the supreme wheel of the law has been set forward by the Master,—the wheel that can never be turned back by ascetic or priest, by bright one or god or demon, or any power in the whole world.

And when they heard the cry of the bright ones of the place of bliss, the bright ones of the world of built-up vestures cried out and said:

In Varanasi, at the refuge Migadaya, the supreme wheel of the law has been set forward by the Master,—the wheel that can never be turned back by ascetic or priest, by bright one or god or demon, or any power in the whole world.

And when they heard the cry of the bright ones of the world of built-up vestures, the bright ones of the world of divinely formed vestures cried out and said:

In Varanasi, at the refuge Migadaya, the supreme wheel of the law has been set forward by the Master,—the wheel that can never be turned back by ascetic or priest, by bright one or god or demon, or any power in the whole world.

And when they heard the cry of the bright ones of the world of divinely formed vestures, the bright ones of the vesture of the Evolver cried out and said:

In Varanasi, at the refuge Migadaya, the supreme wheel of the law has been set forward by the Master,—the wheel that can never be turned back by ascetic or priest, by bright one or god or demon, or any power in the whole world.

Thus, in an instant, in a moment, in the twinkling of an eye, the cry went up even to the world of the Evolver, and this great system of myriad worlds shook and trembled and was violently moved, and a bright, measureless light appeared in the world, stronger even than the power of the gods.

DWELLING IN THE TRUTH

EVERY student of Theosophy who is at all sincere in his attitude and efforts has recognized that Truth—that is, pure knowledge absolutely devoid of error—exists, that the Knowers of it exist, and is struggling more or less earnestly and steadily to arrive at it and Them.

Pure knowledge is called in the Voice of the Silence *Prajna* and is there said to make of a man a *Bodhisattva*—literally a Master of Wisdom. Before this state or condition of being can be arrived at the self-constituted disciple is warned that he has to master the *Paramitas*, the virtues transcendental six and ten in number, along the weary Path.

So every sincere and earnest student of Theosophy is on the Path and the proof of the fact is that he has so far journeyed in former lives that in this one he has recovered some of the knowledge which was his in former births. Otherwise how could he have come in contact with Theosophy, and how could he have been so impressed by it as to resolve to throw away the opinions and ideas formerly held by him and "cleave to this only?" Arjuna had certainly been a disciple more than once before the episode which we know as the *Bhagavad-Gita*. In that book Krishna tells Arjuna to forsake every other religion and cling to him only. So we ought to see that in some respects at least we have already had and profited by our own repetition of some of Arjuna's experiences.

Millions of men and women have never in this life heard of Theosophy at all, although it has been before the world for more than forty years. Other millions have heard of it, have perhaps looked into it quite extensively, and have found nothing of value in it. Still others in large numbers have attached themselves to one or another of the Theosophical Societies and have studied Theosophy to some extent, but have been satisfied to follow some side issue or other, or bathe in some personal psychological experience, neglecting or forgetting entirely the great purpose. Why is this? For certainly many of these persons are as moral, as industrious, as well-educated and intelligent as we are, to say the least.

The answer is that they are not on the Path; they have not evolved to the state or stage even of real and true probationary discipleship. *Prajna* and *Bodhisattva* are to them either mere mental idols erected out of their own egoism, or some far-off possibility and ideal, to be realized some day perhaps, but not now. Divinity to them is something outside themselves, to be attained by some favor or dispensation or other method than mastering the *Paramitas* by self-induced and self-devised exertions. The possession however valuable theoretically is too remote to inspire them with any singleness of aim, of purpose and of teaching. Lesser things, easier things, nearer things attract them.

But the genuine student has already forsaken the "lesser *Yana*" by reason of actions performed and lessons learned in former lives. Now he "thirsts for wisdom" and in his heart seeks guidance and help—especially help—from the Masters of Wisdom whom he knows exist. And the answer is, " 'Tis well Shravaka. Prepare thyself, for thou wilt have to travel on alone. The Teacher can but point the way. The Path is one for all, the means to reach the goal must vary with the Pilgrims."

This sounds like cold comfort and the student is apt to be discouraged or to find fault, or to look for other teachers who promise an easy path and quick returns. But if actually touched with the "Doctrine of the Heart," the doctrine called "great sifter," he looks his discouragement, his doubt, his fear, his fault-finding, straight in the face, searches in his own heart and in the Teachings given him for ground whereon to stand, renews his covenant with himself and presses on. If he neglects to do these things but instead dwells on his discontents and dissatisfactions he grows steadily and rapidly more and more bewildered till at last he is appalled, falls back in terror as though before some ghastly phantom, and is content to wait a "more propitious time."

But the sturdier souls recognize that occultism is no child's play, that self-mastery is the road to wisdom, that twenty failures are not irremediable if followed by undaunted struggles upward, and return to the charge again and yet again. They know the path is steep and winds up-hill all the way, finding food and strength and energy in dwelling upon the great end in view, upon the words of the wise, upon their kinship with the Elder Brothers of the race, upon their opportunity to serve and aid those less able than themselves.

To all such students as these there are many direct messages from the Masters embodied in the writings of H. P. Blavatsky and William Q. Judge—messages that because of their nature and their source have a power and a sustenance undreamt of and unreachable because unreadable by those who try to "go it alone" or who desire without struggling to deserve the help of the Masters. The true students are not looking outside for anything. They retreat inwards to the fountain of their own highest motives and aims, seeking to purify these by study, by reflection, by aspiration, by efforts

for the good of all those with whom they may be in contact. When they go forth into daily contact it is to do their work, perform strictly their duties in life, and return to the company of the wise, knowing that companionship to be in thought, will and feeling, therefore mental, ethical, philosophical and spiritual, not physical. They know that "to live to benefit mankind is the first step," and "to *practice* the six glorious virtues is the second."

The first of these virtues is *Dana,* "the key of charity and love immortal." We need constantly to reaffirm our purpose, motive and attitude as students of Theosophy: to live to benefit mankind. This is the "firm position assumed" which invokes the Spiritual Will that "flyeth like light and cuts all obstacles like a sharp sword." With that attitude instant and insistent in us, Dana becomes as natural and easy as a drink of water to a thirsty man. We cannot earnestly and solemnly resolve to live to benefit mankind without the inner doors opening and admitting a flood of love for that great orphan—Humanity. This is Dana. Its practice consists in giving that love exercise and outlet in our relations with our fellows in all the affairs of life.

But, alas, when we come actually to practice what we feel, to apply what we have learned, we find many short-comings in ourselves and in our fellows. Our brother men are not Adepts: they cannot read our hearts, our purposes and our motives. Some of them will receive without giving back even verbal thanks. Others will take the gift and scorn the giver. Others still will meet our well-meant efforts and well-intentioned offerings with suspicion, with contempt, with calumny and insult. What are we going to do about it? Are we "sorry" for them or for ourselves? For there is great danger that that which was love and compassion for our fellows will turn into self-pity and self-commiseration.

Or, it may be, we remember that *"deus inversus satanas est"* and recognize the meanness and disintegrating force of self-sympathy and so escape that snare. It is well if we do, for self-pity is the concentration of self-love. The adepts of the Left-Hand path are adepts in that. They also love with a supreme devotion—self-love.

Triumphing here, we may easily step from Scylla into Charybdis: we may make an astounding discovery of the depths of depravity in our own nature; we may be hurled to the very bottom of the pit of despair and despondency—we may find that we do not like the taste of sacrifice; that doing service in secret without recognition or recompense is not only not pleasing, but is violently abhorrent to some unknown and hitherto unsuspected part of ourself, and that another part of us dislikes wounds and self-denial, and still another part is strongly pacifist and has many sound and agreeable arguments as to why we should be moderate in well-doing; that instead of the exercise of Dana producing peace and contentment in us a convulsive internal war has broken out. We are afraid and distrustful; uncertain what to do.

Well, we are in the condition of Arjuna in the first and the earlier portion of the second chapter of the *Gita*. There is encouragement in that, personal, egoic and spiritual. We reconsider the opposing forces; we turn to Krishna and ask him, "What are we to do? Instruct me in my duty, I who am thy disciple." And so certainly as Krishna answered Arjuna, just so surely will he answer us.

For, be it remembered by us at this hour of trial and temptation to "give up the field" that Krishna was in the chariot with Arjuna. The chariot is this body, the opposing armies are the riot of ideas and feelings that storm the field of the mind; Krishna is that Higher Self in us which recognized the Teaching and the Teacher, which is determined to live to benefit mankind; which "thirsts for wisdom," the wisdom that is his own high heritage from the immemorial past. Then we do not look outside the chariot but turning within, dwell on that ancient constant and eternal Prajna which is our goal, and re-assume our position as Lord of this mortal frame and circumstance. If we do that, the sacred words we have read so many times in the books of devotion, but have forgotten in the trembling of the storm we have ourselves evoked—those inspired sentences become internally audible, the *Voice of the Silence* resounds in us: we feel, we hear, we see. The Voice becomes the Will, and the "tumult and the shouting dies."

"If there is uncharitableness, if there is disloyalty, if there are harshness and unbrotherliness in the race, they exist also in us, if only in the germ. Those germs require only the proper personal conditions to make them sprout. Our duty therefore is to actively cultivate the qualities which are the opposites of those. The Soul is aware of what it requires. It demands altruism, and so long as that is absent so long will merely intellectual progress lead to nothing."

The words sing like a hot pulse in the arteries of a warrior. We *will* fight a hundred times harder than before to kill all lower tendencies; we *will* fight a hundred times harder than before to "fight out the field." The supreme resolution re-taken, the supreme position re-affirmed, Dana once more fills us and then we see that much of the indifference, the disaffections, the oppositions we experience without and within are due to our ignorance how to carry out the practice of Dana. We see that it is not enough to ardently long to serve Humanity; we must know how. Then opens the gate of Shila, "the key of harmony in word and act, the key that counterbalances the cause and the effect and leaves no further room for Karmic action." We read again the messages we have, "making strong search" *how* to "do service." More and more the books become an instruction; more and more we seek to do good in secret, endeavoring to move as wisely as a serpent that we may be harmless as a dove where we cannot help, or where inconsiderate and unconsidered action will only rouse opposition. We are more and more rigid with ourselves, more and more considerate "in the ser-

vice of the weak." How differently sounds and means when heard within ourselves, the actual *Voice of the Silence* as contrasted with what we comfortably and complacently have read in H. P. B.'s book: "Become as the ripe mango-fruit: as soft and sweet as its bright golden pulp for others' woes, as hard as that fruit's stone for thine own throes and sorrows, O Conqueror of Weal and Woe."

And so through long-continued war and oft-repeated battles we have to fight our way through portals seven, seven strongholds held by cruel crafty Powers—passions incarnate in ourselves—gaining the Paramitas.

Unless we dwell more and more earnestly on the thing to be realized, unless we restore our integrity at every time of wavering with an unbounded confidence in the Master's ability to impart and unlimited confidence in our own ability to learn, how can we, in the dust of the battlefield, know our friends from our enemies?

At last, dwelling on the truth to be realized, we come by degrees to practice the Paramitas from habitude, and so find the beginning, the middle and the end of all things to have been all the time hidden in the depths of our own nature, and see that self-knowledge only can be born of loving deeds. We commence to dwell *in* Truth, to live in spirit. In measure as realization begins to dawn each student sees and understands how all our difficulties and all our defeats come from dwelling on defects, looking on the dark side, instead of dwelling on the Spirit within. Whether in ourselves or in others, it matters not, any dwelling on Matter involves bondage to Matter—and "Matter" is the opposite of Prajna and the Paramitas.

"He, O Arjuna, who *by the similitude found in himself* seeth but one Essence in all things, whether *they* be good or evil, is considered to be the most excellent devotee."

THE PRINCE AND THE WOODMAN*

A certain prince, born under an evil star, was cast out from the city, and fed by a certain woodman. So he came to think: "I am a woodman." Knowing that he was living there, a certain minister told him: "You are no woodman, but a prince!" And he, at once putting away the delusion that he was a woodman, takes on his true princely state, saying: "I am a King!"

Thus, indeed, through kindly teaching, the soul learns: "Thou hast, verily, been sent forth by the primal Spirit, manifest only in pure consciousness. Of that Spirit, thou art a part!" Then putting away the delusion of its material origin, the soul declares: "In that I am a son of the Eternal, I am the Eternal, and none other; nor am I subject to birth and death!" and thus rests on its own nature.—*Sankhya Aphorisms: iv, 1, Commentary.*

* Reprinted from the "Oriental Department" papers, July-August, 1896.

AROUND THE TABLE

IT was a Sunday evening during the belated heat wave that caught us late in September, and brought most forcibly to our attention the fact that even the "best climate in the world" can sometimes temporarily forget itself. When the Family reached home after the Theosophical meeting, the screened porch on the north side of the house was found to be a cooling refuge, where the air currents from the nearby mountains were stealing softly down with their pungency of crisp mountain odors for our refreshment. "An hour here will do us much more good than the same hour in bed", said Mother, dropping into her chair—a remark wordlessly endorsed by the rest of the Family as they found comfortable chairs and began to sip the iced tea that Anna had so thoughtfully provided.

Doctor had been the speaker at the evening meeting tonight. He has been called to this service rather often of late, since Mentor's frequent hoarseness from an obstinate summer cold has made public speaking somewhat of a strain for him. Doctor makes an excellent Theosophical talk—simple, earnest and practical. Yet in spite of the fact that he has done so much lecturing in connection with his profession, and even though he has been addressing Theosophical audiences each week for the past month, Doctor still dreads this duty and experiences a feeling of positive relief when the meeting is over. He says he feels the great responsibility of giving the teaching correctly and impersonally. Mentor agrees with this diagnosis, but adds, "If you would only forget *yourself*, Doctor, you would feel no such strain."

Tonight Doctor had done unusually well—"seemed all freed up", as Spinster had expressed it. For a naturally modest man he was quite elated. "Well, Mentor, I forgot all about myself tonight", he remarked with a chuckle, "and now I know just what you have meant all along, and realize how exactly right you were."

Mentor smiled as he noted the Doctor's satisfaction. "Yes, you showed great improvement, no doubt of that. Keep on in the same way", he added, "and you'll find the true and natural lines *yet.*"

Now, Mother never "bridles", being far too well-bred to be guilty of such an untutored action; but these words coming from Mentor implied praise for her Doctor that was somewhat too faint. "Why, I thought he did beautifully, Mentor", she said almost sharply. And she looked over at Doctor, now considerably less "satisfied", with a protective sort of air.

"Hold hard, Mother", laughed Spinster, "your Baby isn't unappreciated." Mentor himself laughed delightedly, and even Doctor summoned a rather labored chuckle.

"Want me to hand him a wreath, Mother?" asked Mentor, with a merry look at her—now beginning herself to smile. "Don't

want to spoil our boy, do you, now that he's beginning really to take hold? He's already a bit too well-pleased with himself."

Big Brother used to say that the "saving grace" of our Family is its sense of humor. Certainly we are all able to laugh at and *with* one another, and each one of us is likewise capable of laughing at himself. It was with a sense of cheerful comradeship, therefore, that the Family settled down after Mentor's *raillerie*. Doctor and Mother glanced at each other fondly. Spinster dutifully refilled with tea her Father's empty glass. Mentor's eyes betokened a genuine inner enjoyment.

"Well, you both take it nicely, I'll say that for you", he remarked, smiling fondly at his old and loyal friends.

"How do *you* beat this self-satisfaction, Mentor?" asked Doctor earnestly. "I never saw you show it—don't believe you feel it. What's the cause and what is the remedy?"

"The mysteries of *lower manas* are subtle indeed, Doctor", answered Mentor thoughtfully. "One has to understand what is meant by this *personal* nature, if he would control and use it. Much more than physical body is implied, Theosophically speaking, by the term 'personality'. It includes what is ordinarily termed intellect, as well as all those likes and dislikes, and their bases in the nature, under the influence of which we usually operate. The disciple—and we are all disciples if we elect ourselves so to be—having corrected his most common and outstanding faults in some degree often begins to believe he is really attaining. In some measure this is quite true: but the fact that he is busily comparing what he *was* with what he *now is* proves that he is still operating from a personal basis, more subtle and deeply personal than before, perhaps.

"If we think of ourselves as any thing less than the Ego, the *Higher Manasic* Entity who moves from incarnation to incarnation, we are taking in some degree a 'personal' position. If we oscillate between like and dislike, satisfaction and dissatisfaction, happiness and depression, we may be very sure we are still quite 'personal', however much we control the outward expressions of personality and self-assertion.

"Tonight Doctor forgot himself when he spoke, and talked 'from the heart', as men call it, for a time. The personality was used as a channel for the expression of *Higher Manas;* and he did very well indeed, though the 'channel' will be freer and fuller, as the personality is made more persistently amenable and more fully in accord with the real man within. But as soon as Doctor stopped speaking he stepped right down into *lower manas* and *kama* again—identified himself with the personality—*became it in fact.* Doctor was sensitive to praise or blame: the *real man* never is sensitive.

"So you will see that our old friend 'Jim Personality' is a subtle fellow indeed, and often when we think that at last we have him in chains he turns up insidiously smiling, and perhaps so masked that we do not recognize him. Control of the personality may be

had—*never doubt it*—by constant watchfulness, cheerful self-abnegation, and persistent effort."

Mentor paused for a few moments, and then continued reminiscently, "Many years ago my Father gave us boys these maxims:

—"Never ask another to do for you what you can do for yourself.

—"Know where your things are, and get them for yourself when you need them.

—"Do for others all you can in a nice way, but don't expect others to do for you.

—"You are valuable only when you are helpful, not when you require help.

"Why that is real occultism", said Spinster impulsively. "Where did he get those ideas, Mentor?"

"Not from the 'personality', Spinster, that is sure", answered Mentor. "We didn't know the word 'occultism' in that day. Father must have been a real thinker, however, and these maxims were the formulation of an internal perception." Mentor smiled over at his old friend, adding, "But they gave us boys a good start, Doctor."

"They ought to be hung on the walls of every nursery in the land", said Mother fervently.

"Yes", agreed Doctor,—"and for children of all ages. Just contrast ideas like those with present day methods so often employed with children—the constant effort to amuse, even to teach under the guise of amusement. What ideas of *service* or of *responsibility* can the youngsters gain?"

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"Come Family", said Mother, rising, "our hour has galloped by long since, and we must be all cooled off by this time."

"Think I'll sleep on those maxims of yours, Mentor, and make them a part of my own mental furniture", remarked Doctor, as he turned out the porch lights and followed the Family into the house.

"I've found them good both to 'sleep on' and to wake with for more than sixty years", said Mentor. "And by the way, Doctor", he added, nodding to Mother, "your talk at the meeting tonight was admirable,—let the good work go on! Only—remember always Krishna's warning, 'Be thou the *agent*, not the actor, O Arjuna!' It is thus that the *impersonal* may be achieved."

SECRET DOCTRINE TEACHINGS*

. . . . . Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof.

* From the Original Edition Vol. 1, p. 218 (foot-note); see Vol. I, p. 239 Third Edition.

QUESTIONS AND ANSWERS

At the meetings of The United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER V.

Q. What is it that causes us to identify ourselves with the body?

A. One of the forms of ignorance that Theosophy is intended to destroy, the most ordinary of which is the idea that "we" are our bodies.

Q. What other forms of ignorance are there?

A. It would be impossible to enumerate them; all forms of ignorance spring from lack of true knowledge, and are almost infinite in kind. The beginning of knowledge lies in a true conception of the essential spiritual nature of *all beings,* aside from all forms, faculties and expressions; in other words the permanent, unchanging basis which is the Causeless cause and sustainer of all is the center of every being, and is the Self in each. Then follow the various steps in unfolding—or evolution, seven in number and the general law which governs all, as well as the subsidiary laws or operations which govern each step or plane of descent and ascent. Any conception which leaves out the whole of Nature is based on ignorance.

Q. Is matter just an aggregation of lives?

A. What we call "Matter" is made up of the forms of innumerable kinds of beings, each of them conscious in its own degree; these we perceive only partially with our limited five senses. Matter is what we are able to perceive. As we rise higher in the scale of perception, that which is now invisible to us will become objective and will also be "matter." The real Man is the Perceiver.

Q. It would seem as though we had degraded or stupefied these lower lives by our use?

A. The degradation is in ourselves; we are responsible, the lower or lesser lives are not; they act according to the impulses we give them and re-act upon us.

Q. What would be the mode of ingress and egress of these lives?

A. Through the openings in the body; the pores of the skin: by endosmosis and exosmosis; by means of food, drink and breathing; even the hairs of the head and body are channels.

Q. Why is it that Man attracts certain kinds of lives to him, and animals different kinds?

A. Each being "attracts" according to its nature.

Q. Can the "electron" be defined?

A. The word "electron" is a name given by scientists to something which they realize makes up the atom. The scientists have no idea of the nature of what they have discovered, some imagining that the electron is not matter, but a form or forms of energy; but all are as much in the dark as when they supposed that the "atom" was the ultimate division of matter.

Q. How about the nature of the drunkard? He is always desirous of taking something detrimental into his body.

A. He has so trained the "lives" in his body that they call for certain stimulants. There is a verse which says that "it is not what goeth into the mouth that defileth, but what cometh out of it." We may not be physically drunken with wine, and be drunken with ignorance and self-righteousness. A drunkard can stop drinking more easily than the generality of people can stop their selfishness and desires.

Q. Would not an understanding of our septenary nature tend to change a diseased body into a normal one?

A. We might understand a great deal, and not use our understanding; no results would flow from non-application of what we know. We must live what we know, and this includes all departments of our nature. When our inner natures are pure, sweet and true, the body will respond; but our bodies are the least of our disabilities.

Q. Do you think that with a proper care of the instrument, we could work out our past karma in a present body? Could not one live in the same body for thousands of years, building up new tissue all the time?

A. The length of life in any body is determined by the past karma of the Ego who enters it; this climacteric may be overpassed by one who knows, but the process necessitates the gradual death of the body before the time, also conditions that modern ideas and surroundings do not furnish. Our first need is to know and express our real nature; after which there are many possibilities. We must know Life as it is, and from within, before we can give more than ordinary care to the body; the latter is not our immediate concern.

Q. Is there not such a thing as overcoming the limitation set on any particular life?

A. The previous answer covers that sufficiently for our purpose. There is too much thought in regard to bodily existence; the body is an instrument obtained by us through our own karma,

as are our tendencies and surroundings; we can only obtain better conditions by meriting them, and our present conditions are the means by which that merit can be attained. It is not the body or its environment that is the real cause of trouble, but *our attitude towards them.*

Q. As we now stand, we would make better progress by using the bodies we have to the best advantage, in the hope of deserving to get a better one in a new incarnation?

A. If getting a better body, now or in a future incarnation, is our object, we are still "bound fast in the web of illusion." Make the best *use* of what we have should be our course, and the best use requires a knowledge of the philosophy of life—Theosophy.

Q. Won't Nature make it easy for us sometime?

A. When we make it easy for Nature. We embody Nature; Nature is a product of ourselves and other beings. When we establish harmonious relations between *all* parts of our own nature, it will be "easy" for us. But to talk of ease, when effort is needed, is folly.

Q. What is the difference between the Individuality and the Personality?

A. "Individuality" is a conscious existence in spirit whether in or out of the body. "Personality" is a congeries of constantly changing qualities and conditions which the "Thinker," or Ego, mistakes for himself, thus "the illusion of objects" is self-produced.

Q. Is the Astral body full-sized at birth? The statement is made that it is perfect at birth (page 40).

A. There is no such statement made as that the Astral body is *perfect at birth;* what is said is that *"the model* for the growing child in the womb is the astral body already *perfect in shape."* The Astral body grows apace with the physical; the phrase "full-sized at birth" has no meaning since all bodies vary in size and dimensions from birth to old age. The model of the oak is in the acorn. A small photo can be magnified a thousand times, perfect in every detail.

Q. What is meant by the "privative limits of a cell"?

A. There is no physical cell as something existing separately; our bodies are entities, but they are made up of smaller entities. Each center of every entity has its own radius of action, causing a whirling or vortex around it; it is the lives drawn within this radial vortex that constitute the "cell"; the central attraction draws them in and holds them at their respective distances so to speak, it is this balance between attraction and repulsion that constitutes the privative limits.

Q. Would you explain the meaning of the phrase "The Highest looks out through the eyes of the lowest"?

A. Every cell in the body has its own life and powers or range of perception, and cells differ from each other in this respect. It is through the many kinds of lives in our bodies that we have contact

with and perception upon the physical plane; hence it can be said that we look through the eyes of the lowest. The same is also true of beings higher than we. Our contact as "perceivers" with any plane of substance is only possible by means of an instrument made up of the "lives" of that plane. Each of such lives is a sensitive point, and reflects the plane to which it belongs to some degree. Sufficient of these lives drawn together on a particular plane will give an embodiment of "sensitive points" capable of reflecting everything on that plane; so that on any plane, "the highest sees through the eyes of the lowest." "Highest" and "lowest" here mean differences in range of perception, understanding, wisdom and power.

Q. Is the "permanent astral" the Spiritual body?

A. It is not. It is a body formed of astral substance during a life-time by the reincarnating ego; when so formed it remains with all its powers and functions as the astral form for succeeding lives. In ordinary cases, a new astral is projected for each birth, with nothing but the acquired tendencies as a starting point. (See "Culture of Concentration.")

Q. Is the Astral body affected by insanity?

A. No "body" of any kind is either sane or insane. Insanity is *a break in the connection* between the Ego and the body in use, and may be partial or complete; such a break is due to the karma of the individual and may be from physical, astral or psychic plane causes set in motion by the individual involved.

Q. Would a Master's assumption of a body be of the nature of an immaculate conception?

A. If a Master should desire to use a physical body of the race, He would either take an available one which was being discarded by its original tenant, or would "ensoul" one, produced in the ordinary way. The physical line of evolution is maintained by the union of the sexes in this age.

Q. On page 36 it says, in sleep we are absorbing life; and later on in the paragraph it says that when we fall asleep we are more full of life than in the morning. This seems a contradiction to me?

A. If the paragraph had been read with attention no contradiction would appear. In sleep we are absorbing and not resisting the Life Energy; when we wake we are resisting it; when we fall asleep we are more full of life than in the morning because our power to resist becomes less and less during the waking hours, we become "charged" with the Life Energy, until, no longer able to resist it, sleep supervenes.

Q. Didn't H. P. B. say that Devachan was a fool's paradise?

A. It is a question whether H. P. B. used the phrase in exactly that way, but admitting that it was used, is it not true that each being makes his own paradise, his own Devachan, according to *his* idea of bliss; and as Devachan, an illusion of the personality, cannot be called a state of the wise, the phrase "a fool's paradise" as a

colloquialism might very well apply. Is it not fortunate that even one whom we consider a "fool" can have his paradise? The spiritual nature of "being" provides all these compensations, each according to its kind.

Q. It is said that the astral body was evolved long ages before the physical body; then Man was using the astral body long ages before the physical was evolved?

A. As was specifically stated in previous chapters, evolution proceeds from homogeneous substance to more and more concrete states of substance or matter, the lower states being evolved from the higher, each stage taking immense periods of time; it follows therefore that the evolution of the astral body preceded that of the physical form by many ages; in fact, at each birth, the same process is rapidly gone through; even the early stages of physical evolution are repeated during gestation.

AN EDITORIAL BY H. P. B.*

WE have received several communications for publication, bearing on the subjects discussed in the editorial of our last issue, "Let every man prove his own work."[1] A few brief remarks may be made, not in reply to any of the letters—*which, being anonymous, and containing no card from the writers, cannot be published* (nor are such noticed, as a general rule)—but to the ideas and accusations contained in one of them, a letter signed "M." Its author takes up the cudgels on behalf of the Church. He objects to the statement that this institution lacks the enlightenment necessary to carry out a true system of philanthropy. He appears, also, to demur to the view that "the practical people either go on doing good unintentionally and often do harm," and points to the workers amid our slums as a vindication of Christianity—which, by-the-bye, was in no sense attacked in the editorial so criticized.

To this, repeating what was said, we maintain that more mischief has been done by emotional charity than sentimentalists care to face. Any student of political economy is familiar with this fact, which passes for a truism with all those who have devoted attention to the problem. No nobler sentiment than that which animates the unselfish philanthropist is conceivable; but the question at issue is not summed up in the recognition of this truth. The practical results of his labours have to be examined. We have to see whether he does not sow the seeds of a greater—while relieving a lesser—evil.

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* This article was first printed by H. P. Blavatsky in *Lucifer* for December, 1887. The title selected for it is our own.—Ed. Theosophy.

[1] Reprinted in Theosophy for May, 1913.—Ed. Theosophy.

The fact that "thousands are making great efforts in all the cities throughout our land" to meet want, reflects immense credit on the character of such workers. It does not affect their creed, for such natures would remain the same, whatever the prevailing dogmas chanced to be. It is certainly a very poor illustration of the fruits of centuries of dogmatic Christianity that England should be so honeycombed with misery and poverty as she is—especially on the biblical ground that a tree must be judged by its fruits! It might, also, be argued, that the past history of the Churches, stained as it is with persecutions, the suppression of knowledge, crime and brutality, necessitates the turning over of a new leaf. The difficulties in the way are insuperable. "Churchianity" has, indeed, done its best to keep up with the age by assimilating the teachings of, and making veiled truces with, science, but it is incapable of affording a true spiritual ideal to the world.

The same Church-Christianity assails with fruitless pertinacity, the ever-growing host of Agnostics and Materialists, but is *as absolutely ignorant, as the latter, of the mysteries beyond the tomb.* The great necessity for the Church, according to Professor Fiint, is to keep the leaders of European thought within its fold. By such men it is, however, regarded as an anachronism. The Church is eaten up with scepticism within its own walls; free-thinking clergymen being now very common. This constant drain of vitality has reduced the true religion to a very low ebb, and it is to infuse a new current of ideas and aspirations into modern thought, in short, to supply a logical basis for an elevated morality, a science and philosophy which is suited to the knowledge of the day, that Theosophy comes before the world. Mere physical philanthropy, apart from the infusion of new influences and ennobling conceptions of life into the minds of the masses, is worthless. The gradual assimilation by mankind of great spiritual truths will alone revolutionize the face of civilization, and ultimately result in a far more effective panacea for evil, than the mere tinkering of superficial misery. Prevention is better than cure. Society creates its own outcasts, criminals, and profligates, and then condemns and punishes its own Frankensteins, sentencing its own progeny, the "bone of its bone, and the flesh of its flesh," to a life of damnation on earth. Yet that society recognises and enforces most hypocritically Christianity—*i. e.*, "Churchianity." Shall we then, or shall we not, infer that the latter is unequal to the requirements of mankind? Evidently the former, and most painfully and obviously so, in its present dogmatic form, which makes of the beautiful ethics preached on the Mount, a Dead Sea fruit, a whitened sepulchre, and no better.

Furthermore, the same "M.," alluding to Jesus as one with regard to whom there could be only two alternatives, writes that he "was either the Son of God or the vilest imposter who ever

trod this earth." We answer, not at all. Whether the Jesus of the New Testament ever lived or not, whether he existed as an historical personage, or was simply a lay figure around which the Bible allegories clustered—the Jesus of Nazareth of Matthew and John, is the ideal for every would-be sage and Western candidate Theosophist to follow. That such an one as he, was *a* "Son of God," is as undeniable as that he was neither the *only* "Son of God," nor the first one, nor even the last who closed the series of the "Sons of God," or the children of Divine Wisdom, on this earth. Nor is that other statement that in "His life he (Jesus) has ever spoken of himself as co-existent with Jehovah, the Supreme, the Centre of the Universe," correct, whether in its dead letter, or hidden mystic sense. In no place does Jesus ever allude to *"Jehovah"*; but, on the contrary, attacking the Mosaic laws and the alleged Commandments given on Mount Sinai, he disconnects himself and his "Father" most distinctly and emphatically from the Sinaitic tribal God. The whole of Chapter V., in the Gospel of Matthew, is a passionate protest of the "man of peace, love and charity," against the cruel, stern, and selfish commandments of "the man of war," the "Lord" of Moses (Exod. xv., 3). "Ye have heard that it was said by them of old times,"—so and so—"But I say unto you," quite the reverse. Christians who still hold to the Old Testament and the Jehovah of the Israelites, are at best *schismatic Jews*. Let them be that, by all means, if they will so have it; but they have no right to call themselves even *Chréstians,* let alone *Christians.**

It is a gross injustice and untruth to assert, as our anonymous correspondent does, that "the freethinkers are notoriously unholy in their lives." Some of the noblest characters, as well as deepest thinkers of the day, adorn the ranks of Agnosticism, Positivism and Materialism. The latter are the worst enemies of Theosophy and Mysticism; but this is no reason why strict justice should not be done unto them. Colonel Ingersoll, a rank materialist, and the leader of freethought in America, is recognised, even by his enemies, as an ideal husband, father, friend and citizen, one of the noblest characters that grace the United States. Count Tolstoi is a freethinker who has long parted with the orthodox Church, yet his whole life is an exemplar of Christ-like altruism and self-sacrifice. Would to goodness every "Christian" should take those two *"infidels"* as his models in private and public life. The munificence of many freethinking philanthropists stands out in startling contrast with the apathy of the monied dignitaries of the Church. The above fling at the "enemies of the Church," is as absurd as it is contemptible.

"What can you offer to the dying woman who fears to tread alone the DARK UNKNOWN?" we are asked. Our Christian critic

* See "The Esoteric Character of the Gospels," in this number. [Reprinted in THEOSOPHY for December, 1915.—ED. THEOSOPHY.]

here frankly confesses (*a.*) that Christian dogmas have only developed *fear* of death, and (*b.*) the *agnosticism* of the *orthodox believer* in Christian theology as to the future *post-mortem* state. It is, indeed, difficult to appreciate the peculiar type of bliss which orthodoxy offers its believers in—*damnation.*

The dying man—the average Christian—with a *dark* retrospect in life can scarcely appreciate this boon; while the Calvinist or the Predestinarian, who is brought up in the idea that God may have pre-assigned him from eternity to everlasting misery, through no fault of that man, but simply because he is God, is more than justified in regarding the latter as ten times worse than any devil or fiend that unclean human fancy could evolve.

Theosophy, on the contrary, teaches that *perfect, absolute justice* reigns in nature, though short-sighted man fails to see it in its details on the material and even psychic plane, and that every man determines his own future. The true Hell is life on Earth, as an effect of Karmic punishment following the preceding life during which the evil causes were produced. The Theosophist fears *no hell,* but confidently expects rest and bliss during the *interim* between two incarnations, as a reward for all the unmerited suffering he has endured in an existence into which he was ushered by Karma, and during which he is, in most cases, as helpless as a torn-off leaf whirled about by the conflicting winds of social and private life. Enough has been given out at various times regarding the conditions of post-mortem existence, to furnish a solid block of information on this point. Christian theology has nothing to say on this burning question, except where it veils its ignorance by mystery and dogma; but Occultism, unveiling the symbology of the Bible, explains it thoroughly.—[ED. *Lucifer.*]

FROM THE SECRET DOCTRINE*

. . . . . Now that the conditions and laws ruling our solar system are fully developed; and that the atmosphere of our earth, as of every other globe, has become, so to say, a crucible of its own, Occult Science teaches that there is a perpetual exchange taking place in space of molecules, or of atoms rather, correlating, and thus changing their combining equivalents on every planet. Some men of Science, and those among the greatest physicists and chemists, begin to suspect this fact, which has been known for ages to the Occultists.

* From the Original Edition Vol. I, p. 142; see Vol. I, p. 166 Third Edition.

WHAT IS OUR OBJECT?

THERE is for every conditioned being a target at which the aim is constantly directed. That target is in every case the higher forms of consciousness with which the being is in conscious and unconscious contact.

The beings below man have their aims, consciously and unconsciously to themselves. The conscious ones are their "immediate objects;" food, shelter, self-preservation and self-reproduction, proceeding from their so-far acquired intelligence and necessities.

Were these in fact the only objects they would result in mere repetition. But we know that this is not the case. The whole order of nature evinces a progressive march toward *a higher life*. There is design in the action of the seemingly blindest forces. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which ensure the "survival of the fittest," though so cruel in their immediate action—all are working toward the grand end. The very *fact* that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what is called "unconscious nature" is in reality an aggregate of forces manipulated by semi-intelligent beings guided by higher and ever higher beings whose collectivities of forms make up visible and invisible Nature, whose collective Intelligence is the Mind of the Universe and its immutable Law.

The chief difficulty which prevents men of science from believing in divine as well as in nature Spirits is their materialism. The main impediment before the Spiritualist which hinders him from believing in the same, while preserving a blind belief in the "Spirits" of the Departed, is the general ignorance about the true essence and nature of matter. The obstacle to the religionist is his bigotry or blind belief in an assumed "revelation."

But the Theosophist has come to perceive that what we call "Nature" is the vast aggregate of almost endless series of hierarchies of sentient beings, and that all the operations in nature proceed from within outward. He sees that every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind. As no outward motion or change, when normal, in man's external body can take place unless provoked by an inward impulse, given through one of the three functions named, so with the external or manifested Universe.

Behind the immediate and pressing objects of the lower kingdoms is the impulse of nature as a whole, and "nature" includes the highest evolved beings as well as the lowest. These highest evolved beings have the whole of Nature for their object and they act as the guiding and controlling force behind all the lower forms of evolution, and as the goal of all the higher forms. Thus each of the lower kingdoms with its numberless entities awaits its evolution

into a higher state; it unconsciously perhaps, but nevertheless actually, aims at the great Object, the orderly progress of all.

Western scientists, unable to see behind the veil of physical existence, construe everything that acts on or through matter as being in some way a product, quality or attribute of matter. They therefore study matter in the vain endeavor to solve the secrets of evolution. Going only by what they can see, and refusing practically to admit the actuality of other or higher forms of intelligence than their own, they are of necessity compelled to deny the existence of other methods of investigation and experiment than those they are familiar with. Thus they shut themselves off from the immense and real field of experience which lies *within* the visible and tangible worlds. They deny or fail to admit the existence of a complete set of inner faculties of perception in man, and thus present that strange anomaly, a being which cannot see its own light, a thing of life which will not live. They believe life to be in some way a development or evolution of the matter they know, and that all evolution is purely physical and from below upwards.

But the students of the sages of old know that there are mental evolution and spiritual evolution also, as well as physical, and that in man, as in all other beings, these are interwoven and interblended at every point, the physical always proceeding from the mental and the mental from the spiritual. Thus the student of the Wisdom-Religion is able to perceive what the scientist, the spiritualist, and the religionist can not see—that all evolution is from the highest to the lowest.

The student of the sacred science proceeds upon the basis that within every form there is an Intelligence which animates it, acts through it, gains experience from it. Within that intelligence, however limited, constricted or confined, the student perceives the Self, the Spirit, which is behind all, within all, the sustainer of all, the enjoyer of all, the receptacle of all.

Life, to the Theosophist, has a signification. It represents the Great Breath that inspires all, the One Spirit in every body; it represents the Great Object, to be meditated on with a constant meditation, even while engaged in the necessary duties of his bodily and mental existence. With him the great Object should be a conscious one, not, as with the lower orders of evolution, an unconscious one. His physical existence should be the conscious use of the body and its faculties in such a way as to furnish the right impulse on the path of perfection to the beings below his estate.

And so also with his mental existence. Man is self-conscious. He is able to analyze and separate his sensations, his thoughts, feelings and desires; to discriminate and relate to their sources all that affects in any way his inner as well as his outer life. He can discern that the Self is not the mere body or the faculties of the brain, not the ideas and sensations of the moment, but the motionless Spectator of all, and can make that Self of all "the object of his meditations in performing his actions."

Is that our Object?

ON THE LOOKOUT

At the last meeting of the American Sociological Society the late Professor Carlton Parker made an address which reflexes the dawning consciousness in the minds of many employers as well as students of economics that men are not pieces of machinery and that "efficiency" methods are an evil to real production and true civilization, as well as to the workers. Hitherto "big business" has to a very large extent used what might be classified as Teutonic ideas of efficiency. That has been done for machinery which was refused to be done for the workmen, and that has been done to the workmen which would not be done to machinery. Professor Parker's address summarized as follows:

> "The dynamic psychology of to-day describes the present civilization as a repressive environment. For a great number of its inhabitants a sufficient self-expression is denied. There is, for those who care to see, a deep and growing unrest and pessimism. With the increase in knowledge is coming a new realization of the *irrational direction of economic evolution.* The economists, however, view economic inequality and life degradation as objects in truth outside the science. *Our value concept is a price mechanism hiding behind a phrase.* If we are to play a part in *the social readjustment immediately ahead,* we must *put human nature and human motives into our basic hypotheses.*"

Theosophy believes in and inculcates efficiency in the highest degree, but it puts humanity ahead of machinery, as it puts machinery ahead of hand drudgery, and it puts the family, the home, the general good, ahead of any "economics" which produces dividends at the expense of life degradation, whether slave or slave-owner, employe or employer. "Business" is either an adjunct to the family and the well-being of all, or it is a Moloch. Theosophy believes and inculcates that government is for the good of the governed, not the emoluments or prerogatives of the governors. Not until the fact is recognized that business exists for man's sake, not man for the sake of "business," will we have the first step taken toward real and genuine efficiency, whether the "business" in question is manufacturing, commerce, government, religion, science, or what not. The taking of that step may lead to a larger perception of the real "business" of all the activities of human life; that the purpose of life is to learn; and the first essential to real learning, as it is the constant highest product of all learning, is to take for one's aim, to "learn to live to benefit mankind." That will lead to the knowledge, and the right use of the knowledge, that man is a Soul, and as such stands among material things. When that is learned we shall have soul-efficiency and a golden age indeed, for men will "put their heart into everything they do," and will do only those things which shall be for the benefit of all.

And on this very subject a good friend now working for the U. S. A. at "a dollar a year," makes some interesting and valuable statements in a letter received by the Lookout. This friend is not a "theosophist" of the trade-mark variety, but his openness of mind, his desire to be of service to his fellow man, his steady efforts to put his talents, large and small, to work in every way of usefulness, and his willingness and desire to learn how to "be the better able," all entitle him to be a "member of that Universal Lodge of free and independent Theosophists which embraces every friend of the human race", in the catholic definition of Mr. Judge. His statements are in direct line with Professor Parker's address from which we have quoted, and in the spirit of true economics in a theosophical sense. We quote:

> "Unless Industry is resigned to the prospect of continual and harassing interference, it is high time that it recognizes that the Management and the 'works' are not antagonistic in their interests, but are, for economic purposes, a *family* in interest.

In England many Companies have already established Conciliation Councils with their employes for the purpose of going beyond the usual questions of wage disputes, and counselling upon all questions connected with the enterprise upon which the workmen might reasonably be expected to give suggestions or advice of value. From the British Trade Reports it appears that these Councils have been uniformly of the greatest value both to employers and employes. They take up all kinds of questions—housing, working conditions, attracting new labor, safety of operations, etc.

My work (the friend is on the new "War Labor Policies Board" of the Department of Labor) is absorbingly interesting, although it is not thoroughly started as yet. The things most pressing are the possibilities of education, both in the Camps in this country and abroad; the study of the psychology of the men; what they will want to do when they return to civil life; how they will regard the obligation of the community to them and their obligation to the community—these are a few of the things. The work will cover a broad ground."

The vast war, in spite of all the loss and suffering entailed, is yet in its own way a travail out of which is being born, we may all hope and work for, a new era in the attitude and ideas of the race on all the great subjects of human concern. Government will be more and more for the sake of the governed, economics and efficiency more and more for the sake of the *human* capital involved; science, production and distribution, more and more for its ethical and moral values, and less for selfish aggrandizement or purely physical and material development and exploitation—we may hope. And the hope can be made an actuality, if the lovers and friends of the race look more and more at the humanitarian, the soul basis of our varied existence, and work for that. All such are the "true Theosophists of every age and of every clime" to whom H. P. Blavatsky dedicated her work.

The sixteenth chapter of the *Bhagavad-Gita* is devoted to a discussion of the "godlike and the demoniacal natures" in "beings in this world." It is there stated that the "destiny of those whose attributes are godlike is final liberation, while those of demoniacal dispositions are destined to continued bondage to mortal birth." The mental and moral characteristics and qualities of the two natures are set forth at length, so that any one may discern their existence and prevalence in mankind, and, more specifically, in himself. The accuracy and validity of any teaching does not depend upon its historical evidences, its age, the authority with which it is invested by any external sanctions, but upon its applicability and its explanatory nature. Judged by true canons the *Gita* and the Krishna of fifty centuries ago are as fresh, as virile, as the timeless truths of mathemathics, as self-evidencing as those mathematical truths themselves. For what are true philosophy, true religion, true science, but the several branches of the mathematics of the Soul?

These thoughts come to mind on considering *"Mysticism and Logic,"* a collection of essays in "scientific philosophy" by Bertrand Russell, M.A., F.R.S., and published by Longmans, Green & Co. Mr. Russell's philosophy is an attempt to build "on the firm foundation of unyielding despair." Man is the product of causes which had no prevision of the end they were achieving. His origin, his growth, his hopes and fears, his loves and beliefs, are but the outcome of accidental collocations of atoms. No fire, no heroism, no intensity of thought or feeling, can preserve an individual beyond the grave. All the labors of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system. The whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins. Thus *Current Opinion* summarizes the tenets of the "religion" of Mr. Russell, and, according to the *New Statesman* of London, Mr. Russell's output should secure him "a larger circle of genuine and intelligent admirers than has been collected by any philosopher since Professor William James."

Doubtless they had their Bertrand Russells, their James, and all the rest of the "philosophers" of the school of "the demoniacal nature," with their large circles of "genuine and intelligent admirers" in old Aryan days, for natures do not change unless and until we change them. This is how Krishna describes the "demoniacal" or "scientific philosophy," and philosophers: "They know not the nature of action. They know not purity nor right behavior, they possess no truthfulness. They deny that the universe has any truth in it, saying it is not governed by law, declaring that it hath no spirit. They indulge in unlimited reflections which end only in annihilation, convinced until death that the enjoyment of the objects of their desires is the supreme good."

The ethical problem for the human race, according to Mr. Russell, is to discover how, in such an alien and inhuman world, to preserve its aspirations untarnished. So Mr. Russell garnishes his pessimism, his unyielding despair, his gloomy religion, "with so much nobility and courage that it becomes stimulating and inspiring instead of depressing," in the judgment of *Current Opinion*, which calls him an "exalted prophet." Having constructed his funeral pyre of man and the universe, Mr. Russell in his moral and spiritual widowhood performs *suttee* after this fashion:

> "Brief and powerless is man's life; on him and all his race, sure doom falls pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls on its relentless way; for Man, condemned to-day to lose his dearest, tomorrow himself to pass through the gates of darkness, it remains only to cherish, ere yet the blow falls, the lofty thoughts that ennoble his little day; disdaining the coward terrors of the slave of Fate, to worship at the shrine his own hands have built; undismayed by the empire of chance, to preserve a mind free from the wanton tyranny that rules his outward life; proudly defiant of the irresistible forces that tolerate, for a moment, his knowledge and his condemnation, to sustain alone, a weary but unyielding Atlas, the world that his own ideals have fashioned despite the trampling march of unconscious power."

Thus Bertrand Russell, "M.A., F.R.S." To different minds these phrases will appear either crowned "with so much nobility and courage that they become inspiring," or as an extreme of pessimism and moral *harikari*, far removed as the poles from their temperate zone of smug complacency and satisfaction with the life and ideas they are so fortunate as to experience. They note such phrases as "omnipotent matter," "slave of Fate," "Wanton tyranny," "irresistible forces," "unconscious power," "empire of chance," but having for the moment what they want, physically, mentally and morally, Mr. Russell's "unyielding despair" and his "scientific philosophy" are a seasoning only, a fillip to their contentment, a tribute indeed to their superiority, for they say, is not life "good to us" and may we not indeed "thank God that we are not as other people are"?

Perhaps we do not recognize for a fleeting instant that Mr. Russell's goal is the bourne toward which we are traveling; that the miseries and sorrows which at this instant are plunging the three parts of Western humanity into "sure doom pitiless and dark" are *our* portion too, the legitimate and certain outcome of the very ideals and ideas we hold, the very lives we are living in our every day thoughts and actions. The demoniacal disposition is in us also and since the house is still standing we refuse to believe for an instant that "a house divided against itself cannot stand." Have we not a better faith? Have we not a better religion? We forget that "the devils believe, and tremble." We forget that thieves have their "code;" that murderers, liars, adulterers, have their "ethical" concepts; that the greatest cruelties, crimes and infamy in history have been committed, and to-day are being committed, justified and sanctified in the highest and holiest terms, in "the most stimulating and inspiring, instead of depressing"

teachings and examples. But Krishna knew human nature, which is *our* nature and tells his disciple in most rigid words to "come out from among them;" to subjugate here and now the demoniacal by dwelling upon the divine, or assuredly the demoniacal will triumph over the divine. He pictures *our* life, *our* civilization, *our* religion, in these words still vibrant with truth as when uttered fifty centuries agone:

> "In this manner do those speak who are deluded: 'This to-day hath been acquired by me, and that object of my heart I shall obtain; this wealth I have, and that also shall be mine. This foe have I already slain, and others will I forthwith vanquish; I am the lord, I am powerful, and I am happy. I am rich and with precedence among men; where is there another like unto me? I shall make sacrifices, give alms, and enjoy.' Confounded by all manner of desires, entangled in the net of delusion, firmly attached to the gratification of their desires, they descend into hell. Esteeming themselves very highly, self-willed, full of pride and ever in pursuit of possessions, they perform worship with hypocrisy and only for outward show. Indulging in pride, selfishness, ostentation, power, lust, and anger, they detest the Spirit which is in their bodies and in the bodies of others. Wherefore the Spirit continually hurls these cruel haters, the lowest of men, into wombs of an infernal nature in this world of rebirth. And they being doomed to those infernal wombs, more and more deluded in each succeeding rebirth, never come to me, the Spirit in the body, but go at length to the lowest region."

> "The only way, it seems to me, in which one can view these awful fields of war and still retain one's own faith and sanity, and one's elemental belief in the sanity of one's fellows and the essential goodness of God, is to regard them as mighty altars, on which, for the sake of a great ideal, mankind has proved itself equal to the supremest of all sacrifices. 'Greater love hath no man than this.'"

So writes John Oxenham as his conclusions in his book, *High Altars: The Battlefields of France and Flanders as I Saw Them.* These conclusions cannot be either sane or final, however much they may accord with the particular faith and elemental beliefs of Mr. Oxenham and others. For there are countless Germans and Austrians having the same "faith" and the same "elemental beliefs" and making the same "supremest of all sacrifices" on the same "mighty altars," and certainly Mr. Oxenham would not put them in the same category with his fellow countrymen. And the Turks are making the same sacrifices. So did the Greeks and the Romans and the men of all races and all creeds in all times. Men have gone to wounds, privations, sufferings and death for every kind of faith and belief and for every kind of purpose, good, bad or indifferent. Martyrdom is the key-note and final attestation of sincerity, not of wisdom or judgment. Something more than sincerity is needed; a knowledge of "God," of nature and of man, a discrimination between good and evil motives, between good and evil causes; a recognition of the reign of law in every thing and in every circumstance. These frightful calamities, like individual ones, are high or low altars according to the motive, the knowledge, the judgment and discrimination of the sacrificial victims, not simply because they are calamities or because they involve the "supreme sacrifice." All that such sacrifices and calamities can do is to purify the world and the victims of their sins; they do not confer spiritual knowledge. Would that they did. What is needed to be learned by nations and by the men who compose them, is that these things are the legitimate and due effect of causes set in motion by humanity itself, and not due to "God." Until the knowledge of the identity of the soul with the Self, of the Unity of all in nature, and of the law of Karma, is gained by men and acted upon by them, can we hope to avoid the recurrence of similar calamities? Not "great ideals" of the kind visioned by Mr. Oxenham, but true ideals and ideas are the crying need of mankind.